The Churchman.

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Poetry.

For the Churchman.

"ALMS GIVING."

A PICTURE BY HUNGTINGTON.

If thou hast aught of pity in thy breast,
One chord that trembles at sweet Mercy's touch,
Dimming the downcast eyes with mournful tears,
Pass not yon sorrowing group unheeding by.
The clasped hands of that infirm old man,
The head bowed low, white with the frost of time;
How mutely eloquent!
The pale sad face
Of her, close leaning by the old man's side,
How pleasingly it looks! the sunken eye,
The wasted form, and the thin hand outstretched,
O, what a tale they tell, of woe, and want,
And heart-sick grief beside the lonely hearth,
And all the gnawing tortures of the mind,
Felt only by the outcast suffering poor!
Turn not aside—the lowliest in thy path
Is still a link in the great human chain
That circles this our world—is still the care
Of Him who walked the earth, with holiest love,
And soft compassion waiting on his steps;
And words of kindness like the gentle dew,
In freshness falling on the weary heart.

"Give for the love of heaven! I would not plead
Thus earnestly, save for my aged sire,
Whose long, long life, was lightly touched by care,
Until the sunshine vanished from my path.
Once the warm blood of our fair southern clime
Mantling my cheek, vied with the opening rose;
And mine eye—maiden—it was bright as thine,
And gazed in gladness on the brilliant sky,
The gleaming waters, and the hill side flowers,
And the loved faces in my happy home.
He was beside me then, and this fond heart
With more than wonted quickness beat to hear
His homeward step, his low impassioned words,
And the light music of his merry laugh.
The hours were winged with blessings, and I dreamed
That even thus our life would onward glide.

O weak! O'blind! maiden, my idol *died*,
And when I first awoke from my deep grief,
With heart-strings bleeding from the fearful shock,
And looked around upon my desolate home,
I groaned aloud, and called upon his name.
Loudly I called, as if the power of love,
That mighty power so strong within my soul,
Could win him back to my encircling arms.
Wildly I pleaded that his voice once more
Might thrill my heart-pulse—that his eye might look
Into mine own, and bless me with its light.
In vain! in vain! Then came the rush of thought,
And with o'ermastering passion shook my mind,
And swept away all memory of the past!
Again to life and consciousness I woke—
Beside me knelt my sire, and from his lips
I shuddering learned that henceforth we must be
Poor homeless wanderers, in the world alone!

Give for the love of God! kind maiden—give—
A little while and we no more shall need
The boon of pitying stranger passing by,
A little while, and then—oh, gladdening thought!
Beyond the stars we 'll meet the early lost,
And feel nor want, nor pain, nor sorrow more.

Thanks!—maiden, thanks! May never fearful blight
Fall on the blossoms of thy youthful hope,
Nor darkly brooding sorrow make her home
Within the sunshine of thy loving heart,
Thanks—maiden, thanks—thine alms, thy kindly words,
As thou hast given them for the love of God,
So may our God, give all good gifts to thee." J. C. C.

From the Protestant Episcopalian.

A FRAGMENT.

I stood beside a tomb. It had just received the body of an aged man, and was surrounded by many mourners. The good had assembled to render a mournful tribute to one whose course in life had been too pure for them to equal. The wise, to cast the last glance of anxious sorrow on the remains of a companion wiser than they—for his wisdom was the fear of the Lord. The aged to weep over the grave of an associate, by whom they were now left to tread the thorny paths of life, while he rose to happiness on "angels' wings." And the young, to mingle their tears of regret with the good, the wise, and the aged, for the loss of him who had been their spiritual guide from infancy. Their foreheads had been bathed by him in holy baptism—the laying on of his hands had confirmed these vows in assuming the obligations of their sponsors—and from him they had received the emblems of a Saviour's dying love. From all, the remembrance of his exalted virtues exacted the tribute of reverential awe—the recalling of his unspotted piety, a universal, but breathless aspiration for ability to imitate it.

The beautiful service of the Church was read. He who read it was young. The frost of but little more than thirty winters had touched his brow. In holy garments—emblems of purity—he stood above the multitude around. His deep tones were uttered in all the solemnity of intense feeling. His tremulous voice told that his heart was touched. A chord was broken—it was that of respect, friendship, and love—for their golden fibres had been twined together. His spiritual father, with whom he had been associated in spreading the glad tidings of the Gospel, was before him, but in—death. * * * * * * * *

Again I stood on the same spot.

The bell which then tolled sent forth upon the wind its melancholy tone—it was the voice of an inanimate monitor announcing that a living soul had departed. The bier and the coffin were before me—the place and implements for its sepulture were ready—the mourners had gathered around—sadness was marked on each countenance—tears were swelling in each eye, for their hearts were full of sorrow, yet they started not.

The crowd gave way—an old man, whose locks were as the almond blossoms, advanced through the opening avenue. He stopped—he wept—for his son, though lifeless, was before him. The springs of sympathy now gushed forth, and the current of grief freely flowed—all wept. Who has not marked the sudden influence of sympathy? Grief often obeys its impulse and is mellowed by the relief which tears afford.

Again the service of the Church is heard; and "earth to earth," "ashes to ashes," are responded to by the hollow voice of the tomb as the clay falls on the coffin. He who read before, when the aged man was entombed, now sleeps—the sleep of death—beside him. Then he wept over the body of his spiritual father—now his father, according to the flesh, weeps over him. He sleeps—by the side of that holy temple in which he ministered—his testimonies are true. Himself a witness of the uncertainty of life—for when last here, we stood together. His testimonies are true. Himself a witness of the value of religion. It was his glory in health—its radiance was then diffused around him. It was his glory in sickness—its brilliancy illuminated his chamber. It was his glory in death—for its effulgency enabled him to see, in the strength of his faith, within the gates of heaven. W.

Communications.

For the Churchman.

NEWMAN ON DEVELOPMENT.

NO. II.

II. We have considered the weak point in the Essay, let us now look at its more directly infidel aspect. In order to obtain ultimate room for the Papacy, Mr. Newman has to sweep the stage clear of every thing Christian; even to the extent of not leaving himself a starting point, or germ from which to develope. Christianity we have seen was originally only an idea: but what that idea was can never, he declares, be ascertained; so that although fidelity to the primal idea is the first and chief test of a faithful development, we are left in utter ignorance of what it is: and thus, for all that I can see, Mormonism may be the legitimate successor of the unknown germ of Christianity:—

> "As to Christianity considering the unsystematic character of its inspired documents, and the all but silence of contemporary history, if we attempt to determine its one, original profession, undertaking, or announcement, we shall be reduced to those eclectic and arbitrary decisions which have in all places been so common." P. 36.

The creeds themselves instead of being infallible traditional declarations of Primitive faith, fixed facts of theological science, no more to be gainsaid than mathematical truths, are merely the results of human thought, working out Christianity from the perilous unity of its one, unknown, original idea. The development theory sweeps away in one vast whirling wave all institutions, all doctrines, all foothold for the sinking soul. The doctrine of the Trinity was unknown to the Primitive Church. Episcopal authority did not derive its origin from the Saviour's institution, but was developed in the time of St. Ignatius. Even Papal infallibility upon which all else seems to depend, the living principle of development, was itself developed by means of some prior infallibility of which no account is given. Mr. Newman does not perceive that in his eagerness to prove that the apostolic succession if maintained, must be maintained as a development, he does away with the Papacy, and brings down the colossal temple of his Theory in ruins upon himself. To have given it any consistency he ought to have shown that from the commencement there was an established Papal power developing the embryo of Christianity into the full and perfect body: but this would have been to admit that Episcopacy was coeval with the Church; to have directly contradicted history, which tells of no Papacy in the early ages; and to have destroyed the necessary unity of original idea on which the Theory is based. So that he has to adopt the absurdity of giving to the primal unknown idea an infallible power of development, and of making it in the course of time create a visible infallible power, whose location is however still undefined, to carry on to perfection all further developments. This is much the same as asserting that inert matter created the Creator, or at any rate, that the clay made the potter who formed it into shape. If I do him injustice, I cannot perceive the fallacy in my reasoning, and should like to have it pointed out. In fact every thing, according to him, was so unsettled, that he says:—"The Church" (by which he must mean an undisciplined body of men, without ministers, or faith, and in possession of an idea which they did not understand.) "The Church went forth from the world in haste, as the Israelites from Egypt, 'with their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.'" In other words, political events, logical deduction, historical research, moral feeling, and metaphysical reasoning, had to mould into shape Christian doctrines, and institutions, the faith, the ministry, the Papacy, out of a vague and general idea; in the same manner as the Israelites kneaded their dough Into bread in the desert! Did infidel, sir, ever say worse than this? This appears to me about as bad as Volney's derivation of Christianity from the stars.

It is instructive to read in this connection, a portion of the introduction to Gibbon's celebrated 15th chapter: bearing in mind that Mr. Newman declares him the only English ecclesiastical historian worthy of the name; and I think all thoughtful persons will confess that the Divine improves upon the sceptic:—

> "Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. To this inquiry an obvious but satisfactory answer may be returned, that it was owing to the convincing evidence of the doctrine itself, and to the ruling Providence of its great Author. But as truth and reason seldom find so favorable a reception in the world, and as the wisdom of Providence frequently condescends to use the passions of the human heart and the general circumstances of mankind as instruments to execute its purpose; we may still be permitted, though with becoming submission, to ask, not indeed what were the first, but what were the secondary causes of the rapid growth of the Christian Church. It will perhaps, appear, that it was most effectually favored and assisted by the five following causes: 1. The inflexible, and if we may use the expression, the intolerant zeal of the Christians, derived, it is true, from the Jewish religion. but purified from the narrow and unsocial spirit, which instead of inviting had deterred the Gentiles from embracing the law of Moses. 2. The doctrine of a future life improved by every additional circumstance which could give weight and efficacy to that important truth. 3. The miraculous powers ascribed to the Primitive Church. 4. The pure and austere morals of the Christians. 5. The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman republic."

Gibbon thought he had done enough towards the overthrow of Christianity, when he had established to his own satisfaction, the fact that its success was owing to *secondary causes*; but were he now alive, how would he blush at his weakness, when he saw himself surpassed by a Christian Divine, who deliberately maintains that the Christian Faith itself and its every institution has been formed by *secondary causes*. As to the assertion, that, during its latter stages, it has been developed under the guidance of Papal infallibility, that is a first cause far inferior to the All-ruling power, whose superintendence Gibbon was content to admit in reverential words, and with a placid, philosophic smile. Is not the "Essay" a noble development of the Decline and Fall, and itself the token of a decline and fall over which angels might weep? I can perceive, sir, nothing to shield Newman from infidelity, save the mercy of God interfering to prevent the further development of his principles in his own mind: or else a resolute blinding himself to their consequences. Subjectivity may be his individual safeguard; since he tells us, with what seems to me a maniac candor, in a passage penned indeed while an Anglican, but which he says he acquiesces in as a Romanist, that:—

> "A Romanist cannot really argue in defence of the Roman doctrines; he has too firm a confidence in their truth, if he be sincere in his profession, to enable him critically to adjust the due weight to be given to this, or that evidence. He assumes his Church's conclusion as true; and the facts or witnesses he adduces are rather brought to receive an interpretation than to furnish a proof. His aim is to show the mere consistency of his theory, its possible adjustment with the records of antiquity. Let us then understand the position of the Romanists towards us; they do not really argue from the Fathers, though they seem to do so. They may affect to do so in our behalf, happy if by an innocent stratagem they are able to convert us; but all the while in their own feelings they are taking a far higher position. They are teaching not disputing or proving. They are interpreting what is obscure in antiquity, purifying what is alloyed, correcting what is amiss, perfecting what is incomplete, harmonizing what is various. They claim and use all its documents as ministers and organs of that one infallible Church, which once forsooth kept silence, but since has spoken; which by a divine gift must ever be consistent with herself, and which bears with her, her own evidence of Divinity." P. 91.

And again we are told:—

> "Moral developments are not properly matter for controversy, but are natural and personal, substituting what is congruous, desirable, pious, decorous, generous, for strictly logical influence."

Here certainly is subjectivity with a vengeance! Surely we may exclaim, as did Bishop Bull, when the author of the Catholic Scripturist, asserted that "all Christianity over the whole world was first planted by Missionaries and apostles sent by and from the heads of our Church under Jesus Christ, by the immediate assistance of the Holy Ghost."—"O the hard forehead of a Roman Catholic!"* Is the Essay upon Development, after all, only an "innocent stratagem?' If so, it is indeed a serious fault in Mr. Newman,—a fault for which the Pope may give him absolution, but which God will scarcely pardon, without an open repentance and abjuration, that he should have sent forth to the world a Theory directly leading to infidelity, without full belief of its truth. Would it not have been more manly and Christian to have said, 'I feel that Romanism is right, and will not pretend to argue on the subject?' And yet, one does not know how to take the man; for by his singular preface it appears that it was not Romanism to which he was converted, but to a belief in the correctness of his own Theory,—a conversion which took place after the Essay was partly printed. "He recognized," he says, "in himself a conviction of the truth of the conclusion to which the discussion leads, so clear as to supersede further deliberation."

I will only, on the present occasion, make one further extract, for the purpose of showing the infidel tendency of the Essay. It is indeed a fearful passage; for, granting the Development Theory to be the true key to Christianity, it crushes the Church, the Faith, the Saviour, hope, heaven, at once into nothing. I would beseech your correspondent "O. H. J.," to ponder it well before he again says, "The flaw in Mr. Newman's reasoning is not his adoption of the *theory* of development; for his remarks in this portion of his work are true, sound, and cannot be refuted, without refuting nature, and the common sense and experience of mankind." Development, sir, is applicable to a tree or a man's body, but it has nothing to do with Christianity, (*except in a sense, hereafter to be shown, in which to die is to live,*) otherwise Christianity is false, and there is an end of it! I recall whatever I have said in favor of it, and eschew the word. My meaning I do not recall, but another word will suit my purpose better. Let me premise that Mr. Newman's great argument in favor of the adoption of this theory, is, that development is the law of life, and that if it did not admit of development, religion would be an exception to all living things. If, therefore, the analogy is to be followed, it must be followed throughout, otherwise the argument is destitute of meaning. It is but fair to say that the author does not appear sensible of the terrific assistance his pen is rendering to the infidel:—

> "Corruption, as seen in the physical world, not only immediately precedes dissolution, but immediately follows upon development. It is the turning-point, or transition-state in that continuous process by which the birth of a living thing is mysteriously connected with its death. In this it differs from a reaction, innovation, or reform, that it is a state to which a development tends from the first, at which sooner or later it arrives, and which is its reversal, while it is its continuation. Animated natures live on till they die; they grow in order to decrease; and every hour which brings them nearer to perfection brings them nearer to their end."—p. 35.

Now, sir, throw all this into a logical form.
All things, on earth, that have life, develope;
Christianity has life;
Therefore it must develope;
But all things that develope, die;
Christianity developes;
Therefore it must die.*

Where is the fallacy? I cannot see it! This passage, to which I did not pay sufficient attention on the first perusal of the work, has convinced me that you are correct in maintaining that the word development ought not to be applied to Christianity as a faith. I would even go further and say, that it ought not to be applied to the operation of an individual mind in arriving at a correct idea of a truth, since, notwithstanding your denial, it still appears to me, that you admit in the individual what Mr. Newman claims for the Church. I would rather borrow a figure from the eye, than from the growth of a tree. Our perception of an object in dim twilight becomes clear, but does not develope, the longer we gaze into obscurity. So also is it with the "mind's eye." To say otherwise implies that we have a correct idea at first, and that it expands into full proportion, like a bud into the flower, which is not the case. Our ideas are mis-shapen and confused at first. Take, for instance, my dear sir, as a familiar example, the ideas that some bishops and some editors that you and I could name, have of the doctrines of the Church. Develope them into their full proportions, and what in the name of common sense would they become? Surely, if they ever gain exactitude, it must be by some other process than development. If I know the operations of my own mind, it is rather by correcting the irregular and confused lines of thought, one by one, that I obtain a clear insight into an involved subject, than by following out logically my first crude conceptions. But to return. If a process goes on in the Christian system analogous to that which obtains in the works of nature, then corruption is a state to which it has tended from the first: and death the conclusion to which sooner or later it must arrive, and which will be at once its legitimate continuance and its reversal. It is a thing of earth, earthy; and we may regard it already as a fact in the history of the past. We may walk round it, measure its proportions, describe its influences for good or for evil, and treat it in the same way as we do the Stoic or Epicurean philosophy. We have arrived at the limits of its utility when we have discovered that the moment of its perfection is that of its death.

Thus we have seen, that by a circuitous route, Mr. Newman, notwithstanding his theoretical defence against the charge of subjectivity, arrives at the same point which the ultra-Protestant reaches by a short cut. The denial of the existence of Truth out of the human mind. It reminds one of the old Hindoo fable of the world on the elephant, the elephant on the tortoise, and the tortoise on nothing. The ultra-Protestant supports Christianity on himself, and he stands on his own idea, i. e. vacuity. Mr. Newman stands on the Roman Church, supported by the Theory of Development, which rests upon an idea, which when developed, dies.

I have spun out this article to an undue length, but I trust the extreme importance of the subject to the Church at the present time, and the difficulty which some persons appear to have in discerning its exact bearings, will form my excuse.

I wish, sir, we could persuade our Low Church brethren, that it is subjective principles, and not reverence and solemnity in devotion which leads to Rome; that no High-Churchman can possibly become a Romanist by any development of his principles, which are the exact opposite at once of Papacy and of dissent; that all perversions, I think, without an exception, to Rome have been from the ranks of those who originally agreed with them in opinion, and never got rid of the Puritan leaven; and that there is only one unassailable ground upon which all good hearts and all sound heads should rally: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation;" i. e. "The faith once delivered to the saints"—and witnessed from age to age in the Creeds of the Church Catholic, which are the summary and explanation of Scripture in all points necessary to salvation. On this ground we stand, and drive us from it Rome, Littlemore, Saybrook, or Boston, if you can.

I think, sir, that in the terse words of your correspondent, I have hit the right nail on the head, but I will not be certain. It is still necessary to clench it, i. e. to remove the *one* objection. J. H. H.

Waddington, May 5, 1846.

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* Bull's English Theological Works. Oxford. P. 30. Appendix.

* An objection, which it would take too much space to state and to refute, may be made to this line of argument. I have, however, anticipated it in my previous article, and will return to its consideration at some future period.

For the Churchman.

THE ANNIVERSARIES.

Dear Sir,—I gave you, in my last, specimens of the impiety, vulgarity, and egotisms, displayed in the speeches delivered at these sectarian festivals. I proceed now, according to promise, to the other heads mentioned as characteristic of these productions.

4. *Clap-trap.*—The first instance of this which occurs to me, is the introduction on the stage, at the meeting of the Colonization Society, of a colored man—"a good looking mulatto," it is said, attired in a complete African dress, with a whip in his hand, and having hung around him various *trinkets*, which he began by saying, composed the attire and equipments of an African chief. "He explains the way," continues the report, "in which the different garments and blankets were made and dyed. Some of them were very beautiful in fabric and colour. The whip with two thongs was that with which slaves are driven to market. There were various bags to carry different things; and a horn (very handsome,) which is sounded for attack and retreat. All these things were looked upon by the audience with a great deal of interest." This man, be it remembered, was not a native African, but only an American, dressed up in this way, for what would be in another sort of a place, called "stage effect." This actor for the occasion stated, that he had been in Siberia, "a member of Congress, a preacher of the gospel! a justice of the peace, and a captain in the local militia," &c. And having performed his part he retired.

The next instance noticeable, is that of the unrolling by Dr. Tyng, with all due formality, of the Vermillion edict of the Emperor of China, granting license to all missionaries to preach the gospel, without let or hindrance. "An elegant piece of work," says the report, "some ten feet long, of vermillion satin, with the characters stamped in yellow, and surrounded by a very handsome wrought border." "This is the edict," said the Rev. speaker, "which tolerates the religion of Christ in China, and which says to the *Protestant* world, that Rome shall never have power to put down Protestantism, (a motley' ism' this,) within that mighty empire." Dr. Tyng's tearing down of fences, it would seem, is all in one direction. He endeavors to build the wall on the other side high and impassable enough! And yet, if we mistake not, it is to the liberal and generous efforts of a Roman Catholic, (the French minister in China,) that we Protestants are indebted for this very vermillion edict of free toleration, about which so much noise is made. But I forgot. In Dr. Tyng's view, the *Roman Catholics* are not a *Christian* denomination. This will account perhaps, for the apparent inconsistency of the sentiment here uttered—with one, which on another occasion drew forth such "long and loud applause." What also but clap-trap is this exclamation of the same Rev. gentleman at another meeting? "Oh, sir, there is a power in the spirit, that can consume the deepest overwhelming sin in the heart of man, when God truly manifests himself in his soul." What news is this? Who that read the Bible doubts it? For what purpose then is it thus spoken, as if some new discovery just made by the orator, except to catch the wondering admiration of the gaping crowd? Of the same character are the following, uttered by other speakers. "It is probably known," says one, "to all here, that the constitution of the Christian alliance was laid on the Pope's table, and he sat down, and saw in it a plan for the introduction of the Bible, &c. He felt that light he cannot bear, that knowledge will be fatal to him. He feels his ancient seat sink under him, and the holy father becomes devout, and prays to all the saints, and the Virgin Mary, *to save him and Italy from final overthrow.*" What is all this, but silly vaunting, and vaporing indulgence in idle and premature exultation, at which his holiness, if he should ever see it, must only be provoked to laugh in his sleeve. "The Pope *thunders* out a prohibition," says another, "and curses and raises a prayer. We heed neither the one nor the other, and we shall calmly pursue our course, (these speeches it must be confessed, look very much like it!) knowing that opposition will be as futile as any attempt to resist or prevent the furious blasts," (capital expression, if by these blasts it is meant to describe these and similar bursts of verbiage—vox et præterea nihil,) "the furious blasts which sweep from the Appenines." Very self-complacent this! But so far from evincing the confidence in the success of their cause, which the words would seem to imply, it rather shows the contrary—viz.: their inward apprehension and distrust. Just as the whistling of a boy in the dark, or the loud and boastful words of men, previous to an engagement, betoken not confidence and courage—but fear, anxiety, and distrust in their own prowess. So again, a third—"Rome is weak at heart; a battle is coming on against Rome; but it will be a *bloodless one*;" (perhaps so, on John Falstaff's principle of fighting—'living to war another day.') "We leave the inquisition, fire and sword (let Puritan history answer for that,) to our foes, who are accustomed to use them. We use the weapons of right, and *will sing the songs of salvation,*" *&c.* And finally, that Mr. Adams, *American Chaplain at Havre*, self-constituted such, it would seem, assures us, and doubtless, after his remark about the "*exclusive* infidelity of the French, &c.," he is to be believed—"that the hatred of Jesuits in France is great and extending, (at which, doubtless, he cordially rejoices, although we are commanded to *hate* no one, and to love all men, even our *enemies*,)—that *whole villages have demanded Protestant preaching!* and left their priest entirely deserted—that one young man had come 20 miles to attend a meeting, (oh! wonderful,)—that one Frenchman prayed with such humility and fervor, as to move the audience to tears; and that even the French *Socinians* are seriously seeking the truth!" Verily this is a heap of wonders, and a budget of good news. The old kingdom of France must be on the point of being evangelized indeed! One more instance under this head, and I shall proceed to the consideration of the next. "A nation is about to born in a day," says another speaker, at another anniversary, alluding to the emigration to Texas and Oregon, "and it is of the highest importance that it should start under the control of right influences—that the tent of the emigrant, like the cabin of the *May-flower*, should contain such elements, as shall secure for its inmates, where they go, *religion, liberty, and civil rights!* Why may not other pilgrims (that is, speculators and adventurers I suppose,) plant another *Plymouth* on the shores of the Pacific, with institutions, under whose genial operations, their sons shall rejoiec in *freedom to worship God!!*" The amusing part of this flourish is the description of the institutions of Puritanism, as being genial in their tendency to produce *religion* (query? Unitarianism or rationalism, which?) and *freedom* to worship God, (such I suppose, as the poor Quakers and Baptists rejoiced in the days of the 'Commonwealth'—the speaker probably has never read Dr. Coit,) and the assurance and complacency of this word-manufacturer, in giving utterance to these rhapsodical sentiments, as if they were something very striking and fine. The next characteristic of these "anniversariy" speeches is,

5. *Their Inconsistency.* We have just seen the vaunting of these speeches in regard to the speedy *destruction* of Rome and the Pope; now let us look on the other side of the picture, and observe the anxiety and trepidation manifested in regard to the increase and active extension of Romanism. Take this for instance; "unless the work of this society (the "American Protestant,") "is done, the liberties of this wide country must be destroyed. He said in proof, that in 1835, there were 600,000 Roman Catholic emigrants to the United States; in 1845, the number was not short of 2,000,000, which was 233 per cent. in 10 years. The increase in the same time of the Protestant population, was a little less than 35 per cent.—slaves and all! And should this ration go on, what in a few years must be the result?" So again, the following: "The speaker then showed several things used by the Roman Catholics—scapularies—crucifixes—rosaries, &c., which he said Catholic Priests were constantly bringing over to work their ends in this land—that they availed themselves of every opportunity to gain a foothold here; and he related several *anecdotes* in proof of this. He stated that there were 30 female seminaries on this side of the Alleghanies, and 103 on the other, &c. &c.; and that "a little more sleep, a little more slumber, a little more folding of the hands together," and the Romanists would erect the scaffolding of a new Rome here, and when they get the power, they will *kick down the scaffolding*, and stand on the *pinnacle of power they have erected.*" If these things be true, they do not look much like a waning and decaying power in Rome. Rather they are evidence of her greatly increasing strength and energy. Take also this spoken by another, at another society: "Now we see Rome *everywhere* laboring to establish her cross. Though but a few years ago, an adherent to Popery was a rare *object*, and not one of her houses of worship was to be seen, we have daily evidence of her active presence in the *multitudes* of her votaries, the productions of the teeming press, the rising of numerous edifices, convents, and seminaries, and also in our family retreats, opposing the practices of domestic piety." Rome is not then dead yet, nor likely to be for some time to come, notwithstanding the efforts and vaporings of the "Christian alliance"—anniversary orators. The following, likewise, is to the same effect, though *charitably* allowing infidelity to be somewhat worse than Popery! "Floods of ignorant Romanists are passing into this great valley; Catholic (Roman?) churches, colleges, and nunneries, are *springing up in every direction*, and what is worse even than Popery, infidelity numbers its deluded votaries by thousands."

Now, again, on the other hand, see how *highly* they can speak of the Romanists, when it suits their purpose to do so. After the tirade of abuse heaped upon them on one side of the paper, it is amusing to turn to the other, and find such remarks as these: "The Rev. Dr. McAuley related an anecdote at the Colonization Society, tending to do justice to Ireland, as never having had a slave owner or a slave trader within her borders. A company was once conceived, but when the articles were all drawn, a Mr. McCabe, who it was thought would be one of the principal copartners, raised the paper to heaven, and imprecated a curse on the hand that should ever be set to it. He was *a Roman Catholic, and a good man*, and that curse never fell from heaven—for no hand was ever put to the paper." So again: Dr. Barnes, of Philadelphia, speaking of the "Temperance cause," said: "that men of the *highest character*, statesmen, philosophers, and philanthropist, had come to its aid. The temperance cause, he continued, had been a *religious* cause. It had prospered where it had been allied to *religion*, and it had languished where it had not such support. The first word of alarm came from Dr. Rush. And *who is Father Matthew but a religious man?* You can rely on nothing short of a *religious principle*, said the speaker, for the success of this cause." So that on some occasions the Romanists, especially the Priests, are every-thing that is vile and bad; while on other occasions they are specimens and patterns of religion, and every virtue!

The following sentiments we also hold to be entirely inconsistent with the principles and conduct of those by whom they were uttered. "Man's modes of producing great effects," says one, "are *noisy* and *turbulent*. Those of God are quiet, still, silent, but sure." And this spoken on an "*anniversary*" occasion, where all is noise, tumult, and excitement, and by Dr. Parker, the "*revival* preacher," and employer of "*new* measures", and "*anxious* seats!" Verily these men are strangely inconsistent. Take again this sentiment: "It is the bane of our country that it contains so many *half*-educated men. The truth suffers, and error prevails often—error the more dangerous from the partial infusion of the truth. Half educated men are apt to be satisfied with half truths. Were it not so, we might well ask, why is there *so much wild fire! Whence this fierce fanaticism?* These *self-willed* fanatics are men who can only see *one* point. One idea so completely fills their circle of vision, that they must pursue it, though they trample on human hearts—nay all that we hold *to be beautiful and good.*" Oh, that these gentlemen would but apply these truths to themselves and to those, in general half-educated, and fanatical, and schismatics from whom they are descended. Then, would not all that the *Church* holds to be "beautiful and good," have been so trampled on as it was then, and is still by these very denouncers of "wild fire and fanaticism." Again, another speaker says, "A good thing is not the less good, because it is *old*. Indeed, does not an old and familiar subject present itself to us with peculiar interest on aceount of its associations in our minds?" Why, then, is all Christian *antiquity*, and all the *good old ways* of the Church so scouted by these gentlemen, and their thirst for novelty and change so intense? So another says, "It is an easy thing to *speak* under the excitement of these anniversary occasions; but if it was as easy to make *working* men, it would be a great thing for our cause. He had often thought what a grand thing it would be, if the *surplus* excitement which shows itself on such an occasion as this, could be bottled up and kept for future use, &c." A severe home-thrust this, by which we hope our brethren of "other Christian bodies" will profit.

But I must hasten to bring my remarks, already extended far beyond my anticipation, to a conclusion. The next head is,

6. *Irreverence, bordering on blasphemy.* Of what nature but this is the following. "I will plant the standard higher yet," says one; "even on the *battlements of heaven itself.*" "They may stay here," says another, "and *pray on a month*, yet if they don't go home and *vote, they will lose the election,*" &c. So of another, it is said: "Dr. B. took the ground that the great work had in view by the society, could never be accomplished, but by the *Society's turning itself into a day of Pentecost*. This is what is wanted. Let there be prayer—let us all pray, and it would be found that all heaven was against the movements of the Catholics; God the Father, God the Son, and God the Holy Ghost, were all against them," &c. "The Holy Ghost," says another, "has writeen the history of no other nation," referring to the Jews, "*with such amazing eloquence.*" So, also, the following resolution: "That Home Missions are the grand agency by which the West *can* and *must* be saved." So likewise this of Dr. Tyng's. "I suppose, he says, that I may have a somewhat more *Calvinistic* reliance on *diving grace*, than the Dr.," referring to one who was a Methodist—which pun, or witticism, it is said, was received by the audience with a *laugh*; that is the grace of the Holy Ghost, is made the subject of merriment and a joke! What is this but trifling with the sacred and awful agency of that spirit, against whom a word spoken in irreverence, is pronounced by our Saviour to be unpardonable, either in this world or that to come. Comment on these and such like expressions, is unnecessary. They carry with them, to all rightly-thinking minds, their own condemnation. I therefore come to my last topic of remark—viz:

7. *The want of truth and charity*, by which these anniversary orations are characterized. Under this head I need not do more than give you the tone and sentiment of one speech in illustration, after what has already been quoted. It shall be that of the Rev. Mr. Noble of your city. After offering in the shape of a resolution the *truism*, "that the great object of the American Home Missionary Society can be secured only by the presence and power of the Holy *Spirit*, with the missionaries," he proceeds: "We seek to spread a *spiritual* religion, not a religion of *mere* formalism—a true and *real* holiness, not the overshadowing *unity* which is the characterizing feature of *some sects*. And here

Mr. Noble indulged in allusions to the present taste for building elegant places of public worship, and to the *formalism of the sects*, who erect them—to hierarchies, &c. The missionaries employed by this Association were not pointed to *baptisms*, and *confirmations*, as the means of introducing their converts to a visible church, but to repentance, to tears, and to humble prayer for God's pardoning mercy." (I believe St. Paul joins the two, not *separates* them, in Heb. vi. 1, 2, where he speaks of "*repentance* from dead works, and of *faith* toward God, of the doctrine of *baptisms*, and of *laying on of hands*, (or confirmation,) as being all of them the *principles* of the doctrine of Christ. He put his hearers on their guard, continues the report, against the wit, the wisdom, the wiles, the words, the works, the water, and the wafer of the *formalists*, (a very pretty alliteration this,) as he denominated the sects he alluded to, and warned them of the effect of their splendid cathedrals, and the magnificent music swelling along their arching aisles; all which he treated as traits of a sensual religion. This society, he said, was founded on worthier foundations. And he considered the two under the illustration of *Elisha* and the *prophet of Baal* at their altars. The latter might build their altars, and continue calling unto God till mid-day, and till the going down of the sun; and might cut themselves with knives, but no voice from on high would respond to their call. But with the Holy Spirit for their guide, (a *petitio principii*,) the missionaries of *this* society, like *Elisha*, would stand by their altars, and the fire of the Lord would descend upon their sacrifice, and accept it as worthy of His great name, &c." "After a few words more in this peculiar vein," adds the reporter, "Mr. Mason Noble sat down."—A *peculiar* vein indeed, say we, if the most barefaced assumptions, and unblushing falsehoods, under which the spleen and malice of the speaker are but poorly disguised, can be so called. It is easy to see to whom he refers by "the sects," of which he speaks. They are the poor Papists, and I suppose we must add the Episcopalians; or, as he would no doubt term them, the *Puseyites*. He attributes to these pure and "unmixed *formalism*,' that is, in his meaning of the word, *insincerity* and *hypocrisy*, while he arrogates to himself, and those with whom *he* acts, *exclusive* spirituality, and *religiousness* of *heart*. Away with such high-blown conceit, and contemptible narrowness, and illiberality! This, I suppose, is Mr. Mason Noble's *practical* comment on the Apostle's exhortation to "speak the TRUTH in LOVE!"

We have now completed, Mr. Editor, though but imperfectly, the ungrateful task which we assigned to ourselves to perform; and, with one observation, I will conclude.

Have you not been struck with Dr. Tyng's *anomalous* position in all these exercises? As a Churchman (if he is to be called such) he has stood alone—absolutely alone—and I rejoice to be able, for the credit of the Church, to record the fact. It is a trite, but very true saying, that a man's principles are known by the company which he keeps. Judged by this rule, what shall we say of Dr. Tyng's habitual presence at these *sectarian* "re-unions," and of his absence on a recent occasion, which drew together a large number of his brethren in the *Church*, and when, if he had any Church sympathies whatever, we had a right to expect that they would have been manifested by his presence? I allude to the late consecration of Trinity Church in your city. Dr. Tyng cannot walk with his *surplice* in the midst of his clerical brethren of the *Church*; but he can appear on the *stage* at the *Tabernacle*, in the midst of his dear Methodist, and other "*outside*" brethren, without even the favorite "black gown and bands!" Verily, as our Saviour said of certain in his day, there are some in every age "who strain at a gnat, and SWALLOW A CAMEL."

I am yours, &c.,

NO SECT-ARIAN.

For the Churchman.

THE MISSIONS TO AFRICA.

Mr. Editor,—I have just been reading the "Spirit of Missions" for June—particularly the extracts from the journals of the Missionaries in Africa. It is a very serious question what sort of Christianity the Church of Christ in America is giving to these darkened tribes; whether the Christianity of the Gospel, as this Church has received the same, or the Christianity of Calvin, Wesley, and their followers. On p. 199, is an account of a young African convert which, if true, shows him to be a youth of no ordinary intelligence, capacity, and firmness, and strikingly illustrates the power of the Gospel, made perfect through weakness. But it seems this youth, although a decided convert, was left, I infer from the account, something like four years without baptism—i. e., he was left unbaptized at the removal of Mr. Minor from the station, continued three years without any instruction except what he could gather from written correspondence, and then more than a year after the arrival of the Missionary who makes this report, the Rev. Edward Henning, he "made a profession of his faith in baptism." The language used in giving an account of this convert (which, by the way, is written under date of February, 1845, whereas another and later entry under date of October 26, records the fact of his baptism) is also to be noticed:—

> "Since my arrival his advancement in knowledge has been such as might be expected from a fine mind ardently engaged in the pursuit and properly directed. His improvement in English has been rapid; and to this he adds a *deep* spiritual knowledge of the Scriptures. The work of grace begun under the ministrations of Mr. Minor, has been most happily *perfected* under my own." P. 199.

All this is said of one, at the date of the writing, not yet baptized, or at the best, if the account be understood to be written at some other time than it professes to be, just admitted to the Christian Church. On p. 202, is this entry:—

> "October 26. This is a memorable day! I can record an event, a rich blessing upon *my labors*, which is enough to repay every past sacrifice or privation—Mapu (this same individual) has been admitted to the holy ordinance of baptism. This of itself, would be abundant cause for adoring gratitude, but since his public profession of faith in Christ, five others, one an adult, a native man employed in my service, and the other four, pupils of my school, have expressed the hope that their hearts have been renewed by divine grace. They are candidates for baptism, and will be admitted to the Church, should their walk and conversation be such as to confirm the pleasing hope, that they are 'new creatures in Christ Jesus.'"

Comment on this extract is needless. I have underscored the words "*my labors*," (as well as two others above,) as seeming to claim for the writer the credit of this youth's conversion and preparation for baptism, when, according to his own showing, upon the principles laid down in the book of Acts, he ought to have been baptized three years before Mr. Henning saw the shores of Africa.

But it is to the tone of the whole communication as evincing the character of the instruction these people receive from the Church in America, that I wish specially to call attention. One cannot but ask what formularies the Missionaries use in baptising their converts—whether those of the Church, or such as their own theology suggests. These Missionaries are bound as yet to the Bishops of our Church, having no resident Bishop in Africa, but it is manifest that their teaching is entirely of a Presbyterian character. St. Paul says that we are saved by the washing of regeneration and the renewing of the Holy Ghost, but Mr. Henning says that five individuals "have expressed the hope that their hearts have been renewed by divine grace," and therefore they are candidates for the washing of regeneration. The expression "in Christ Jesus" is commonly taken to refer to the union to Christ which is perfected in baptism, and the new creation to express the making of the new life which one receives who is born of water and of the spirit. But here we are to have all this as a test of qualification for baptism. We can not surely say, better leave the heathen in their ignorance than preach to them such Gospel; but we may say, that it is better to leave such preaching to those who can do it consistently with the principles of the body to which they belong.

Another extract from the journal of the Rev. J. Payne, on p. 203, while it involves all the anomalies of the foregoing, is also still more liable to exception on the score of good morals. There is the account of the baptism of a native girl of about sixteen. It appears, however, that the girl was betrothed to a man who had another wife, and this circumstance occasioned some hesitation. Mr. Payne says, "Considering, however, polygamy to be inconsistent with Christianity, I could not but require of her a promise to give up her betrothed husband should that be found necessary." That is, she may for the present retain her attachment to a man who is another's husband, until she sees whether the difficulty cannot be got over, without her relinquishing him. This, to my mind, looks very much like virtual adultery. But how does the Missionary hope to escape the difficulty? "We hope and *pray* (!) however that the young man, who is now a secular agent at the Mission station, Talvo, and thought to be religiously disposed, may be led to *give up his heathen wife*, and thus save Nyimade the trial to which his disposition to retain both would subject her." Whew! Is this the religion we are giving to these poor Africans? St. Paul says: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." But the Rev. Mr. Payne hopes and *prays* that a heathen man will put away his wife, to accommodate a Christian girl whom he was desirous of admitting to the Church by baptism, and whom he considered *now*, i. e. before baptism, to be a child of God, notwithstanding her reluctance to obey a plain command of Christ.

To conclude this communication, already extended beyond what was at first designed, it seems to me that the Church had better either abandon these missions, or else send to Africa a Christian Bishop who shall have some little knowledge of the two very important subjects of Christian theology and Christian morals, and who may thus save us from being a bye-word and a hissing to all Christendom.

O. W.

For the Churchman.

Mr. Editor,—However regretting the appearance of Bishop Chace's letter, I felt a wish that it should be passed over without comment, and cannot but lament that two or three answers have appeared which have been indicted with evident asperity of feeling. One of the sages of antiquity said:

> "——— letho vicina Senectus!"

and very truly: the Bishop should have appealed to the proper tribunal for the subject matter of his complaint:—and there a complaint from him or any other source would have met with attention: but thinking Laymen all understand the idiosyncracy of that venerable prelate. We all feel, and deeply feel the humbled position of our Diocese, and can only hope that prayerful consideration will tend to judge things with a right spirit, and meet the emergency, not only as men and Christians, but as Churchmen.

Yours respectfully,

New-York, June 8, 1846. ROBERT COURT.

For the Churchman.

HOW TO GET OUT OF THE SCRAPE.

Rev. and Dear Mr. Editor,—Will you have the kindness to publish the following characteristic editorial from the Episcopal Recorder, confessing the gross blunder pointed out by me some time since. The courtesy of manner, the pungency of wit, the gracefulness of the correction, and the amenity of temper displayed by the erudite conductor of that amiable print, have much delighted me, and show that my few lines produced the effect desired. He must not suppose, however, that I intended to mention all the mistakes in the article referred to—there may have been others—it seemed to the writer that so beautiful a specimen of accuracy in a single *half column*, was "glory enough for one day." Nor can I undertake the task of correcting *all* his slips—it would be a Herculean labor, and the game not worth the shot. Perhaps now and then, as occasion may require, I may refresh his memory, enable him to absorb correct information and useful instruction, and prove to him in reality what I now subscribe myself,

Your obedient servant, MASTIX.

> CORRECTION.—*Bishop Bradford*.—We omitted last week, to correct a verbal mistake, in our last notice of Bishop Meade's work, which has been pointed out by a reader of the Churchman. He speaks of it as "a long and labored article," and accuses us of gross ignorance in calling Bishop Bradford a Reformer and Martyr.
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> In answer, we remark, first, that this long and labored article contained only half a column of our own writing. To this indeed was added a column or more of extracts from Bishop Meade, which we dare say *were* labored by the author, but certainly not labored in vain.
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> We were truly glad to find, that one who had read the article as critically as this writer, could find no more *serious* error, either in our author or ourselves, than that which he has pointed out. Had this been an intentional blunder, it would not have overturned the many unimpeachable facts and references, which the rest of it contained. But even this would not have occurred, if our part of the article, instead of being labored, as he supposes, had not, in fact, been written in great haste.
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> As to the point itself, we wonder that our corrector could not have hit upon some more kindly construction of the matter. He has unwittingly shown "what manner of spirit he is of." We confess to ignorance and error, in regard to it, though not exactly such as he alleges. The passage we quoted, *was* supposed to be from the "Reformer and Martyr," and in this we are happy to correct our mistake. The circumstance of calling him *Bishop* Bradford was an inadvertence, for we were well aware, that *John* Bradford was not a Bishop. But after all, we venture to say, that the Reformer and Martyr, were he still alive, would not accuse us of wrong, in ascribing the passage in question to him—since the sentiment contained in it, is one to which all the Reformers and Martyrs of the English Church, and all the other reformed Churches, would willingly have set their seal. Let our *learned* reviewer disprove this, if he can, or else not seek again to obscure a truth, by finding fault with a *name*, and making us offenders for a *word*.

Upon Men's speaking Evil of us Falsely.—Why should I be troubled with the whisperings of lying, venomous, and malicious tongues? O God, the devil slandered Thee in Paradise; O Saviour, men slandered Thee on earth. Give me grace, O Thou glorious Pattern of reproached innocence, to conform myself to Thy sufferings, that I may patiently overcome all that any way defame or injure me.—*Christian's Manual.*

When you hear any one backbiting, spreading false reports of his neighbor, or using his tongue ill any other way.—O Lord, as the tongue is full of deadly poison, a world of iniquity, which setteth on fire the course of nature, and is set on fire of hell; and as without Thy grace it is an unruly member, and cannot be tamed; so I beseech Thee, O Lord, to set a watch before my mouth, and keep the door of my lips, that I offend not with my tongue. Let it not curse, abuse, or speak evil of any one; but let it be employed in praising Thee for all Thy mercies.—*Christian's Manual.*

When inclined to be proud of your sense and understanding, of your riches, beauty, strength, or good works.—Lord, who and what am I, that I should be proud and self-conceited? I who am vile earth, and sinful dust and ashes! These are Thy gifts to me, unworthy of the least of them. Lord, give me grace to use them to Thy glory. Make me humble, and lowly in my own eyes, and always remember that Thy beloved Son Jesus pressed no other duty on His hearers so often as humility of mind, and poverty of spirit.—*Christian's Manual.*

The Churchman.

NEW YORK, SATURDAY, JUNE 13, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

In the reported proceedings of the New Jersey and Maryland Conventions, two points are brought into notice which have for some time excited an increasing degree of interest; we mean, the admission of non-communicants as delegates to Convention, and the use of churches for the meetings of Conventions. Without entering at length into the merits of either question, we propose to offer a few suggestions pointing to the principles on which, we think, both should be decided.

There is something palpably inconsistent in admitting persons to assist in the government of a society who are not even members of it, and therefore it is admitted, on all hands, that no unbaptized man should be chosen to be a delegate. This rule is obviously proper, and it is to be hoped that there is never any departure from it in practice. To go further than this, and require lay delegates to be communicants, is objected to on the ground of its making the Holy Communion a test or qualification of office. But is the objection sound? If we admit baptized persons only to be delegates, do we thereby make baptism a test of office? No more than by admitting men only, we make their human birth a test of office. It is simply repugnant to Christianity to choose other than Christians, as it would be repugnant to humanity to choose other than men. Does not the Holy Communion stand on like ground? Is it not the divinely appointed sign and means of a man's continuing in the communion of that society to which baptism has admitted him? If we require it, it is not that we would make it a test of office in the Church, but because CHRIST himself has made it a condition of communion in the Church, and we would choose delegates from among those who not only have been admitted to, but who continue in the communion of the Church. Man's tests may be odious, but to God's tests we are bound to submit.

We are not saying that the limitation in question ought to be adopted, but only expressing the opinion that a particular argument against it is unsound.

We were, therefore, pleased to see that the proposal of such limitation in the New Jersey Convention was negatived on other grounds. In consequence of the existing state of the parishes, it was said, that if only communicants were admitted, some parishes would not be represented. This, if we rightly understand, was the main argument. We express no opinion on the objection to the requirement any more than on the requirement itself. We are only calling attention to the fact that this objection was not one of principle, but one which had reference to a particular state of things, and which has no force in a diocese where a different state of things prevails. In a larger diocese, for instance, where parishes may be adequately represented by communicants, there may be no good reason for making the same concession in favor of non-communicants which was made in New Jersey. Or if the same concession has been made, and on the like urgent grounds, there may be no good reason for continuing it.

In a word, we think that the admission of non-communicants to be lay delegates ought not to be ruled on the ground of principle, but advocated, if at all, on the ground of its being unavoidable, or, on the whole, advisable in consequence of certain prevailing erroneous views which deter even good men from communion, and with which we must bear until the grace of God and time and instruction shall have brought about a change.

As to the other point, we cannot but think that the objection to churches for the use of Conventions on account of their being consecrated buildings, is a little too broad. True, the Church *is* a holy place; but is not Convention a holy convocation, composed of holy persons, and assembled to deliberate upon holy things, and for a holy end? Every clergyman is and every lay delegate is or ought to be separated from the world, and made holy to the Lord; and all matters on which our Conventions consent to deliberate are or ought to be of a holy nature, and conducted to a holy end. So far, therefore, as respects the broad argument derived from relative holiness, it either does not touch the case or reaches it only in the shape of a satire on our Conventions and their proceedings. If these proceedings are incongruous to holy places, they are (and it is well for us to remember that they are) incongruous to holy persons; and the incongruity in the latter case is not likely to be lessened by men's being relieved from the restraint implied in the former. So at least, it seems to us; still we do not conclude in favor of churches; we only say that if Conventions are to exclude themselves from the use of them without injuriously reflecting on their own character, the exclusion must be grounded on other reasons than any that have yet fallen under our notice. Are there not degrees in holiness and a diversity in holy objects? We think there are; and we would suggest that those who oppose the use of churches for Conventions, should state more particularly what it is in churches which makes them (if so they be) unsuited to such purposes.

The Episcopal Recorder, in the same number in which he ungraciously corrects his error in making Bishop Bradford a Reformer and a "martyr," gives a new and curious specimen of intelligence. We alluded in our brief mention of the consecration of Trinity Church to "a sad drawback" on the festivity of the occasion, and by this the Recorder understands us to allude to what he is pleased to call the "bone of contention" thrown in by the Committee's suggestion to the clergy to bring their surplices with them. This is altogether a mistake. We had heard indeed that nine clergymen, collected out of the city and country, had protested against the use of the surplice; but we never thought that any of the numerous procession who appeared in the surplice attached the least importance to the protest, or made it the occasion of any thing more than a few words of amusement or a passing smile.

But we did think—nay we knew, for we had it from the lips of some whose emotions on the subject we can never forget—that many whose confidence in the purity and sterling piety of the Bishop of this Diocese has never been shaken, and who are now, in the hour of his suffering, drawn to him more closely than ever before, had their hearts saddened by the reflection that *he* was not present on the occasion to fill the place which he is so eminently fitted to honor, and from which he is now debarred by a sentence which has been passed upon earth but which it is impossible for us to believe can ever be ratified in heaven. Not only clergymen from our own city and diocese, but clergymen from a distance, have expressed this sentiment to us with deep emotion; and we spake advisedly and within bounds when we referred to the effect of the sentiment as a sad drawback on the festivity of the day. We have no wish to obtrude this subject on others, but we cannot consent to have our meaning so strangely perverted; and since our unobtrusive allusion was misunderstood, we must be permitted to speak our meaning in plain words.

We have more than once referred to the valuable address delivered to his parishioners by the Rev. Cecil Wray, incumbent of St. Martin's, Liverpool, on occasion of the defection of his curate, Mr. Wells, to Romanism. In the course of his address Mr. Wray remarks:—

> I have not explained, nor can I explain, how our friend could reconcile his conscience to the doctrinal corruptions of the Church of Rome. The grounds upon which he accepted some of those doctrines (as for instance the worship of the Blessed Virgin) appeared to me most vague and unsatisfactory, though I have no doubt they were as substantial as can be produced. In fact, what can possibly recommend doctrines which were never heard of for four hundred years after Christ, and which, therefore, can form no part of "the faith once delivered to the saints?"
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> But, the truth is, men are led to take such steps as this, rather by *feeling* than by *reason*. He was fascinated by the order, decency, and reverence of the Romish worship, and by the absence of those inconsistencies of discipline and doctrine which *we* have to deplore. Concealed by this fair exterior, the fatal errors that lay beneath were less apparent; and he was willing to sacrifice much for the sake of an authoritative standard of faith. It is this which human nature naturally longs for. The mass of mankind are incompetent to enter into theological controversies, and seek an authoritative guide on whom to depend. Our *natural* guide is our spiritual mother, at whose breasts we are nourished; and this first attachment would rarely be loosened, if she were not hesitating, and her children consequently unstable, and tempted to exercise their private judgment upon matters upon which there should never be entertained a doubt.
>
> This was precisely our friend's case. Brought up among the evangelical party, he was a constant attendant, in early youth, at the Protestant meetings in Exeter Hall. There he would learn to slight the authority of his mother Church, to believe slanders against the Church of Rome, and to exercise his private judgment upon the Bible. The conduct of the Church of England has not been such as to restore his confidence in her authority; the detection of the slanders against Rome disposed him to take her part, and to discredit even *well-founded* charges against her; and the conscientious exercise of his private judgment has, we see, led him to the belief that *her* interpretation is the only sound one. Such are the fruits of Puritanical training, which furnishes *no medium* between Calvinistic assurance and Popish infallibility; and the latter is clearly the most reasonable conclusion of the two, for this is, at least, belief in a *Church*, whereas the former is but confidence in *one's self*. We hold the Anglican ground to be the *true mean*, though it is not so palpable nor so unintelligible to the uninstructed. *Whatever doctrines have been universally received from primitive times*, those our Church accepts as the truth, because she believes that this has been the rule of faith from the beginning. Now, this rule, though sufficiently definite for the guidance of a *Church*, is not of easy application by *individuals*: hence the greater necessity that the Church which adopts such a rule should, without hesitation, profess herself to be the *authoritative expositor of God's word*, and call upon the people to put implicit confidence in her, as invested with a divine commission.

Our chief object, however, at present is to call attention to Mr. Wray's account of the causes of the late secessions generally; which are, not that the Church is in aught defective or erroneous, but that her bishops and clergy neglect to carry out her provisions. On this subject Mr. Wray speaks plainly and earnestly, and we are sorry to add that what he says is in a measure applicable to the state of things among us. We have one more extract to make from Mr. Gresley, but defer it this week to make room for the following from Mr. Wray:—

> Forasmuch as Almighty God is now visiting the sins of this nation upon us in permitting many holy men to abandon our communion, and, among others, to the peril of his own soul, and to our own grievous discouragement, him, who has for two years been ministering in this congregation with acknowledged zeal, affection, and faithfulness, I feel it my solemn duty to do more than merely profess my attachment to the Anglican Church,—I feel called upon, on the present extraordinary occasion, to record my protest against those deviations from the doctrine, and discipline, and ceremonial of the Church, which are leading to these unhappy results, and which have at length arrived at such a height, that men of a reverential tone of mind, and longing for unity of faith and practice, and feeling the necessity of some authorized and authoritative expositor of truth, are actually driven away from us by the keen disgust they feel at our miserable inconsistencies, and are content to find an asylum even where "blasphemous fables and dangerous deceits" are taught.
>
> As a Priest in the Church of Christ, therefore, and called to be a "watchman" in our Zion, and charged to drive away all erroneous and strange doctrines, I do most solemnly protest against the scandalous *non-conformity* to the Prayer-Book, Rubric, and Canons, of which many are guilty, who have voluntarily pledged themselves to *conform* to the Liturgy of the Church of England. For to what purpose do *we* subscribe to the formularies of the Church, if so many are suffered to violate their pledge with impunity? I maintain that the fundamental doctrines of the Gospel are denied, the meaning of our forms of faith perverted, and the whole character of public worship, as sanctioned by the Reformation, changed and debased.
>
> 1.—Foremost among the negligences, which present a stumbling-block to those who would fain believe our Church to be Catholic and Apostolic, is the disuse of the *daily service*, in violation of the Church's order;—the non-observance of the *Holy Days* enjoined by our Church, and the *refusal to give notice* of the recurrence of Fast and Festival, as required by the Canons and Rubric;—nay, the deliberate rejection of the very *doctrine of holy seasons and fasting*, as Popish, and alien from the spirit of the Gospel. These are no trifling departures from the universal practice of primitive ages and the principles of the Reformation. It is not easy to conceive a greater difference of character than what must exist between a people who *honor* these observances and a people who *despise* them.
>
> 2.—The next grievous offence to Catholic-minded men, is the withering change that has passed upon our places of worship since the Reformation: scarcely one in fifty of the noble fabrics which our forefathers reared can be kept in decent repair, while *Ichabod* is written in mould upon their walls:—crowded (contrary to all ecclesiastical as well as architectural propriety) with galleries and contracted pews, ranged theatre-fashion round a central pulpit, for *seeing* not for *praying*,—God's mercy seat shut out from view, His consecrated ground *sold for money*, and His *poor thrust* into a corner;—Can we be surprised that God will not be *worshipped** by such a generation as this, and that men have found that, by turning His house into a *house of merchandise*, they have made it *impossible to fall low on their knees* before His footstool? Surely it is the solemn duty of clergy and people to protest against these monstrous innovations, and to demand why the order prefixed to the Morning Service is set at nought, which requires "prayer to be used in the accustomed place,"† and such "*ornaments* of the Church and of the Ministers to be *retained*, as were in use in this Church of England in the reign of Edward VI." For where *now*, alas, shall we look for the comely decorations,‡ which our homilies recommend for the Sanctuary, and what hopes can we have that these pious offerings will be general among a people who delight to stigmatize all such oblations as Popish?
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> 3.—As to the scandals in the celebration of *public worship*, which alienate the affections of the Church's most faithful sons, I would notice the not unfrequent celebration of Divine Service by a *Deacon*, instead of a Priest,—the *presence* of a Priest being necessary to constitute public worship; the usual confounding together the three distinct services of Matins, Litany, and Holy Communion —the introducing modern hymns, where nothing is directed to be sung, and the omission of anthems in the place where they are ordered—the reading of the Psalter, instead of "singing" or "saying" the Songs of David, as they are pointed for this purpose—the delegating the people's part of the service to a single official, thus destroying the animating effect of a full and hearty response—the absence of all musical intonation in the creeds, versicles, and other parts of the service which the Reformers ruled to be "sung," as had been accustomed—the introduction, too, of a character of music, (where there is music at all,) which, instead of partaking of the simple grandeur of primitive times, is more suitable to the theatre, or conventicle, than the House of God. By these, and numberless other violations of the Rubric, the varied beauties of our Liturgy are lost, and the "chaste magnificence," of which it is susceptible, utterly destroyed. And, in consequence, the Church has lost its hold upon the great mass of the people.
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> 4.—But the debased tone thus given to the service is the least part of those corruptions against which the clergy are bound to protest, by virtue of their vow to conformity. In defiance of this solemn pledge, persons are found daring and unscrupulous enough to change the appointed lessons, and to refuse to read the Apocrypha, which the Church has sanctioned in her sixth Article, and ordered in her calendar. And not the lessons only, but *prayers* also, are designedly omitted and altered in her several offices, as offending their private taste, or contravening their peculiar opinions.§
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> In the public service many decent ceremonies, expressly enjoined in canons and rubrics, are omitted: such as *bowing the head* at the holy name, and "reverently bringing" all charitable collections "to the priest," and the "humble presenting" of these alms, and "placing them upon the holy table;" and then also, and not till then, the placing of the elements on the altar, to be consecrated; and after consecration, and not before, the covering what remains of them reverently with a fair linen cloth.
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> These significant ceremonies our Church has not thought too minute to enjoin upon her clergy, and yet they are all of them, for the most part, neglected, to the grief and annoyance of those who cling with affection to the simple ceremonial which our reformed Liturgy has retained. Indeed, upon no part of our Prayer Book has this inattention, whether arising from ignorance or indifference, produced such a deadening effect, as upon the *highest act of Christian worship*, blighting the joyous character of the Holy Eucharist, and confining the people to one unvarying attitude through exhortation, and prayer, and praise.
>
> 5.—But there are more serious evils to mar the beauty of the Church than a despised ritual. These are blemishes on the surface which might be amended, were there not a subtler and more deeply-seated mischief beneath. It is to *the doctrines of the Church—the fundamental and clearly-defined doctrines of the Church—that numbers who minister at her altars, are violently and schismatically opposed*. This is the festering cancker which is gnawing at the Church's vitals—this is the damning plague-spot which scares away from her thoughtful men, who would cheerfully shed their blood in her cause, if only she would be true to herself.
>
> *But she is not true to herself. Heresy of the most fearful kind is openly taught in our pulpits, and this unrebuked by authority.* Holy doctrines of the Gospel, such as the *apostolical descent of the Clergy, baptismal regeneration** and the *real participation of Christ in the Eucharist*, are not only denied, but blasphemously denominated "soul-deluding,"† and thus the entire scheme of the Church's teaching is contravened. This is, unhappily, too notorious to need proof. It is candidly admitted by many who maintain these views, that they are not easily reconcileable with the language of the Church,‡ and some of them scruple not to ask that her formularies should be altered to square with their peculiar notions. If this conduct does not carry with it its own condemnation in the judgment of all honest men, I know not what is sufficient to convince Churchmen that there are traitors within our camp, and that it is their solemn duty to appeal to the Ecclesiastical Courts against the dangers that threaten Zion.
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> 6.—I do most solemnly and emphatically aver before God, that the people are robbed of their just right as members of the Church of England. In our schools the doctrine of the Catechism is denied or explained away. At the visitation of the sick the consolations of the Church are refused; the dying penitent is never "moved to private confession of his sins" in the case specified; nor is the absolution of the Church ever pronounced as enjoined in the Visitation Office. Nay, more: I assert from my own knowledge of the fact, that not only is the whole doctrine of the remission of sins through the instrumentality of an Apostolical ministry repudiated, but the blessed sacrament of our Lord's body and blood is, in numberless instances, denied to the departing Christian *as being a mere form*. And I do say that the people of this country have just reason to remonstrate, and ask, what right any one holding these views has to minister at all at our altars? for is he a fitting administrator of the sacred elements who "discerns not the Lord's body?" Can he be a proper agent for conveying the grace of regeneration, who utterly denies its connection with holy baptism. Are these such "stewards of the mysteries of God" as the people can with reason be satisfied with?
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> Assuredly not. And I publicly protest against the dishonesty of men, who deny baptismal regeneration, continuing to minister in our Church, and against their presumption in proposing that the baptismal offices shall be altered or bracketted to relieve§ their consciences. Let those who cannot unfeignedly teach the Church's doctrines, in common decency, leave the Church, as our late Curate has done, and let the Church expel such of them as have not the honesty voluntarily to relinquish a charge which they cannot faithfully fulfil. How otherwise can the people have confidence in the teaching of our clergy?
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> 7.—It is these permitted irregularities, and the open denial of the fundamental doctrines of the Church, which first led him, whose departure from us we are lamenting, to seek the truth elsewhere. He often expressed to me, in grief and much perplexity, his difficulty in retaining his confidence in a Church which was unable to maintain any authority as a consistent dogmatic teacher, which proved herself equally powerless to suppress heresy, and to determine truth; which durst not fix the sense of her own forms of faith; which permitted her clergy to fraternise with Dissenters, and every principle of discipline to be trampled upon; her Bishops to be insulted; her excommunications to be laughed to scorn; and her theory of Catholic sympathy with other branches to be proved an empty conceit. Witness the ill-advised and hasty intrusion of a Bishop at Jerusalem, where duty did not call us, and the neglect to support the Episcopate in Scotland against schismatical interference, where the call of duty is *clear*.
>
> Depend upon it, brethren, there is a point of endurance beyond which the faith and patience of men of a certain cast of mind and feeling cannot be trusted, and it is cruelty to tempt them to despair by such an exhibition of anomalies as the English Church now presents. Reasoning and inquiring people will not be satisfied with *mere theories*. Ardent and earnest-minded men, to whom religion is more than a name, and whose warmest heart's wish is to realise the blessedness of that Kingdom which Christ has set up in the world, cannot endure the sight of "her hedges broken down," and her "strong holds laid waste," they know that the promise of His peace is connected with the gift of His authority,‖ and they are willing to endure anything rather than internal divisions, arising from this gift not being asserted and maintained. The candle of the Church can give no light, if put under a bushel; nor, if salt has lost its savour, is it fit for anything but to be trodden under foot of men.
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> "The Church hath power to decree rites and ceremonies, and authority in controversies of faith." So says the XXth Article of Religion. But it is one thing to draw up Articles, and require the clergy to subscribe them, and another and more difficult matter for the Church to act up to them. If the Church has authority, let her enforce it. It is her province to separate truth from falsehood, and so to make peace. It is her duty to cast out heresy, that the faith within may be tranquil and undisturbed. Persecution from without she can cheerfully endure: it is the legacy left by her Lord; but rebellion within her pale is intolerable.

We have abstained, lest our motives should be questioned, from making any allusion to the "Tracts for the Seasons;" but we must beg to call attention to the Tract in this number as illustrative of a feature in the Church's teaching not generally observed; viz. the change at the present season from matters of faith to matters of duty. The retrospect which the reader is advised and assisted to make is a happy and appropriate meditation, and one which cannot fail to be profitable—like the rest of these excellent "Tracts"—to readers of every class who are capable of receiving profit from their perusal.

We referred last week to an attack of the Presbyterian on Bishop Southgate. We had not then examined the accounts referred to, but having now done so, we are bound to say that the charge of Bishop Southgate's having written a letter "in defence of his [the Armenian Patriarch's] persecution of the Protestants," "a shameless justification of the persecution of those who will not submit to the Popish features of the Armenian Church," is utterly untrue. Instead of defending the persecution, the letters of Bishop Southgate vindicate the Patriarch from the charge of persecution, and show very plainly and fully that he has done nothing which can justify such a charge, or give it the least color of truth. We have no room this week, but shall endeavor in our next to insert Bishop Southgate's account of this pretended "persecution," and the letter of the Armenian Patriarch to Bishop Southgate on the subject. We have received also the "Journal de Constantinople and des interets Orientaux" of April 11th, which contains a communication of the Patriarch addressed to the editor of that journal, which we propose to publish in connexion with the rest. Our readers will then be able to judge for themselves of the truth of the statement of the Presbyterian.

Much of the matter which appears this week has been in type for two or three weeks past, and several articles which have been intended for this week, and some of which are in type, are unavoidably deferred. Among the latter are an account of the proceedings of the Maryland Convention, and a letter of Bishop Southgate. Our readers and correspondents, we hope, will make due allowance.

The Rev. Abraham Beach Carter, has been unanimously called to the Rectorship of St. John's Church, Troy, made vacant by the death of the Rev. Mr. Walter.

TRINITY CHURCH, NEW YORK.—*Consecrated to the worship of Almighty God.*—This Church was opened on Sunday last, being the Festival of the ever blessed Trinity, for the regular performance of the public services of prayer and praise.

The Daily Morning Prayer was read by the Rev. A. Bloomer Hart; the 1st Lesson by the Rev. Professor Hackley, D. D.; the 2d Lesson by the Rev. Cornelius R. Duffie, Deacon; the music was Dr. Hodges' Trinity Service in E., composed by him for the day of the consecration, and performed with so much efficiency under his most masterly direction.

The Ante-Communion Service having been read by the Rev. Dr. Higbee, and the Epistle by the Rev. W. H. Walton, the Sermon was preached by the Rev. Dr. Berrian, the Rector, from 1st Sam. vii. 12, "Hitherto hath the Lord helped us." The discourse gave an historical account of the parish, from its foundation until the close of the incumbency of its first Rector, the Rev. Wm. Vesey, including a period of 50 years; and went to show how useful the Church had been, even in its early establishment, in the furtherance of the cause of religion throughout the colony. The preacher spoke also of the zeal and excellence of Mr. Vesey. This, and some four or five other sermons on the same subject, which Dr. Berrian intends to deliver, consecutively, in the order of his preaching in this Church, will in due time be printed.

The Holy Communion of the Lord's Supper was administered by the Rector, Assistant Ministers, and the Rev. Mr. Walton, conjointly, to at least three or four hundred persons.

The Rev. T. B. Ferris, Rector of St. Luke's parish, Leeds, England, and the Rev. Mr. King, chaplain to the Bishop of Fredrickton, N. B., were seated among the clergy, habited in surplices and stoles.

At 3 o'clock, Evening Prayer was read by the Rev. Dr. Higbee, and the Lessons by the Rev. Dr. Wainwright, who also preached an excellent and most eloquent Church sermon, from Rev. iv. i, "And they rest not, day and night, saying, Holy, Holy, Holy, God Almighty, who was, and is, and is to come."

And now that this beautiful structure is to be open for daily morning and evening service throughout the year, it must certainly be peculiarly gratifying to the Christian heart to be enabled to dwell upon this new feature of improvement in our Church, giving proof as it does, not only of its vitality, of its mere existence, but of its growth and flourishing condition, in that in which its healthfulness is best discovered and most to be relied upon.

"My house," said our Saviour, "shall be called the house of Prayer;"—and so, we trust, the portals of Trinity will never be closed, but that the faithful worshipper will be permitted at all times to enter into the courts of the Lord's house, to fall low at his footstool, to meditate upon his Saviour's love, and hold communion with his Father in heaven. What comfort, what consolation may not the stricken soul thus derive! Imposing silence upon his lips, he may, and will find it good to be there; and when the solemn bell shall call to prayer and litany, few will be absent who can by any possibility make it convenient to attend.

We observe the font, which is a most beautiful specimen of sculpture, is not in its right position, there is an excellent place for it near the S. E. porch, where we hope to see it placed permanently.

N.

THE MUATIONS OF THE EARTH; *or, an outline of the more remarkable physical changes of which, in the progress of time, this earth has been the subject and the theatre; including an examination into the scientific errors of the author of the Vestiges of Creation. Being the Anniversary Discourse for 1846, &c. By* JOHN AUGUSTINE SMITH, M. D. New York: Bartlett & Welford. 1846.

Dr. J. Augustus Smith is the first Vice-President of the Lyceum of Natural History, before which Society this Discourse was delivered, and at whose request it was published. A more frank and candid author, or one possessed of greater extent and variety of information on all the subjects of which he treats, or more capable of expressing his thoughts in an agreeable and diversified style, it is seldom our pleasure to meet. We have not room to enter into a particular examination of the present discourse, but we cannot lose the opportunity which it affords of expressing our earnest wish that Dr. Smith may long live to enjoy and communicate to his fellow-citizens the fruits of those learned inquiries, which are the solace of his leisure and the ornament of his life.

THE BIBLIOTHECA SACRA AND THEOLOGICAL REVIEW *for May*, contains ten articles. The first, "Roman Private Life," is in review of one of the most elegant and learned productions of modern German scholarship, Gallus, by Professor Becker. The reviewer has adopted the very satisfactory plan of briefly indicating the general course of the work, and giving a few extracts, instead of indulging in expressing the result of his own researches. We learn from it that an American edition of Gallus and Charicles (by the same author) is proposed for immediate republication. Other articles are on Natural Theology, Confucius, Life of Melancthon, The Character and Prophecies of Balaam, Life of Origen, and three connected with Palestine. - The Literary Notices give a full view of late German classical and theological publications.

THE OREGON TERRITORY, &c. *An Examination of the whole question in respect to Facts, and the Law of Nations. By* TRAVERS TWISS, D. C. L., *Professor of Political Economy in the University of Oxford.* D. Appleton & Co.

This, it will be seen, is an essay on a disputed and delicate question from the English side; and, judging from the position of its author, one that is likely to be dignified and dispassionate in its line of reasoning.

SLAVERY DISCUSSED IN OCCASIONAL ESSAYS, *from* 1833 *to* 1846. *By* LEONARD BACON, *Pastor af tho First Church in New Haven.* Baker & Scribner.

Dr. Bacon, we believe, is not an abolitionist of the extremest kind, but rather dissents from some modern extravagancies on the subject. A large part of his volume is taken up with a series of essays on an Anti-Slavery discussion last autumn in the American Board, which led to a difference between those well known mixed bodies. Such as could listen to that debate may take pleasure in this book.

"The Uses and Advantages of Sunday Schools," is the title of a lecture by Bishop Potter, which has been brought out in a small and neat form by R. S. H. George, Philadelphia.

"The Duty of Sustaining the Church," is the title of a sermon by the Rev. W. D. Wilson, late Rector of St. Thomas's Church, at Bath, in this State, preached as a farewell discourse, and published by request of the vestry. It is sound, truthful, and touching.

MARY—*not a perpetual Virgin, nor the Mother of God: but only a sinner saved by grace, through the worship and mediation of Jesus Christ her God and our God. Together with a view of the true position, duty, and liberty of woman under the Gospel dispensation. By the Rev.* THOMAS SMYTH, D. D. Charleston, S. C. Printed by B. Jenkins, 100 Hayne st. 1846.

The author proves, so far as a negative can be proved, that neither the New Testament nor the early Fathers give any countenance to the worship of St. Mary as now practised in the Roman communion, and he also points out many of the evils which grow out of the Roman error. For all this we should thank him in spite of his frequent exaggeration and inaccurate statements of doctrine, which tend to defeat rather than promote the end which he has in view. But when we find him pushing his opposition to such blind lengths as to deny the divinity of Him who was born of the Virgin, we are compelled to say *non tali auxilio*, &c.

PICTORIAL HISTORY OF ENGLAND. Harper & Brothers.

The first two numbers of this work are before us, and impress us very favorably in point of mechanical execution. The paper and type are unusually good, and the illustrations, though of unequal merit, are on the whole all that could be looked for as to beauty of finish. In their use to illustrate the text we see nothing left to be desired; they are admirably chosen from sources little, if at all accessible to any but antiquaries, and judiciously managed. The numbers before us being occupied with the very earliest periods of Britain, of course abound more in antiquarian subjects than will the later ones. In the text we notice one or two somewhat extravagant theories assumed as to the early civilization of Britain, or rather Ireland, but on the whole that very perplexing question is treated in a way which throws light upon some of its difficulties.

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* It is to be feared that there is very little *real worship* in our Churches. The very idea of *presenting ourselves before the Lord to offer to Him a solemn and united sacrifice of prayer and praise* appears to be lost. The chief object of going to Church is, with most people, to be *edified*—to get *good*, as they *say*—to *receive* something, not, which is the true idea of worship, to dedicate themselves to God in acts of faith, and prayer, and praise, and charity. The loss of the weekly "Offertory" confirms this unscriptural notion of worship. If any one is disposed to doubt the truth of this charge, let him observe the irreverent postures of the people, which are ordinarily those of mere *spectators*, and he will be constrained to cry out, "Surely the Lord is in this place, and they know it not."

† Neither ancient custom, nor common sense, can be urged in justification of the modern practice of the minister *praying* AT *the people*, with his back to the altar; or reading the prayers from a *lofty pulpit*; or being encased in a wooden box up to his chin. Yet these absurdities are to be seen in many a town and country church.

‡ "Men will have their own houses clean and fine . . . . . . How much more then, ought THE HOUSE OF GOD to be honorably adorned and garnished."—*Homilies of the Church of England.*

§ Among omission may be noticed the unjustifiable curtailment of the Exhortation to the Holy Communion, of which only the first paragraph is ordinarily read, because the conclusion contains an invitation to *private confession*, and to "*receive the benefit of absolution*." Again, our beautiful *marriage service* is utterly spoiled, while prayers, even the *Lord's Prayer*, are entirely omitted, together with Psalm, blessing, and concluding exhortation on the duties of married persons. The prayer for the *blessing of children* is usually left out, it is said, from motives of delicacy! Should an action be brought into the Ecclesiastical Courts by childless parents, against the officiating minister, for robbing them of this "gift that cometh of the Lord," it is presumed that the law will shew him little delicacy for the loss which his faithless conduct may have occasioned.

* "I consider the doctrine of regeneration in baptism a most dangerous and unscriptural doctrine."—*Rev. Octavius Piers, Vicar of Preston, Dorset*, quoted by Rev. W Gresley in his very seasonable pamphlet on "The real danger of the Church."

† The term "*soul-deluding*," as applied to Baptismal Regeneration, is noted with approbation by the *Record*, which is, unquestionably, the "embodiment of Evangelical party spirit, the organ of the Evangelical party, and supported by their subscriptions."

‡ "That our Church inculcates the doctrine of regeneration in baptism appears to me so clear, that I cannot conceive how any person, who has attentively considered its services, can have a moment's doubt on the subject."—*Dialogue on Baptismal Regeneration, by Rev. Octavius Piers*, quoted by Mr. Gresley.

§ *Brackettina* the Prayer Book, so that each minister may omit what he chooses, is the ingenious suggestion of the Rev. H. M'Neile, of Liverpool, to relieve his party from their present painful position. In his recent publication, "the Church and the Churches," he again urges that a slight alteration, very slight, more verbal than real, will be thankfully accepted. How galling must be the yoke which can force a clever man to hazard such extravagant proposals!

‖ "Peace be unto you. As my Father hath sent me, so send I you."—Matt. xx. 21.

The Discourses and Essays of the Rev. J. H. Merle D'Aubigne, D. D., *with an Introduction by Robert Baird, D. D.* Harper & Brothers.

The occasional pieces of great and learned divines, as well as the perpetual sputterings and anniversary rant of religious demagogues, are in opposite ways instructive, and deserve the attention of the religious public. To what class M. D'Aubigne may belong we refer those who are curious to know, to the essays of our contributor "M. N.," as likely to aid them in making up their minds.

The Ladies' Wreath, No. 2, contains very pleasing articles, and of unexceptionable tendency. We notice among the contributors some of our best Magazine writers. 162 Nassau street.

The Columbian Magazine *for June* contains a steel engraving, a plate of the fashions, and in its literary contents a charming poem by Mrs. McDonald. (140 Nassau-street.)

For the Churchman.

Mr. Editor,—As Bishop Chase's second letter to his Right Rev. Brethren contains mistakes in reference to the Professors of the Seminary in general, and to myself in particular, I beg the favor of you, by publishing this communication, to allow me to give your readers a plain statement of particulars to which he adverts. Some of his remarks are, I presume, occasioned by a letter of mine; but, of course, I do not hold myself responsible for the Bishop's extraordinary misapprehension of my meaning. As some statements are made in his letter which are wholly new to me, I confine myself to points of which I have positive knowledge.

Some weeks ago I received a letter from Bishop Chase, the purport of which, so far as I now recollect, was as follows: That he had been credibly informed, that the students of the Seminary attended on the instructions of a Bishop suspended for immorality and impurity;—he requested to know if this were true—stated that if it were, he thought the Faculty ought to inform the Bishops respectively of this conduct on the part of their candidates; adding, that, although the canons may have made no provision for such a case, it ought not to pass uncensured. On the receipt of this letter, I showed it to Drs. Wilson and Moore, who concurred with me in the opinion that it contained nothing requiring any action of the Faculty, and that it was only necessary to inform the Bishop that they had no right to interfere in the matter. Professor Ogilby was absent; and as Professor Haight's residence was remote, it did not seem necessary to wait until his opinion, which we felt very confident would coincide with our own, could be formally ascertained. I therefore wrote to the Bishop, stating my own view of the matter, as the subjoined letter, I hope, sufficiently shows. Unfortunately, I never thought of preserving the Bishop's letter, or of keeping a copy of my reply. I supposed that, on reading it, he would immediately perceive that he had inadvertently mistaken the rights and duty of the Faculty, and I thought no more of the matter than of any ordinary, incidental, private correspondence. You may judge of my surprise when I first read the Bishop's letter to his brethren; particularly when I saw that it contained some of my words in such a connexion as to convey a meaning quite different from that which I intended, and which I thought, and still think my language expressed; and most particularly, when I found myself charged (if I understand him rightly) with a higher grade of Jesuitical development than had been before exhibited in the school of Mr. Newman; and this for simply maintaining a distinction, which seems to me to be the most natural imaginable, and founded in the plainest common sense.

I would gladly have deferred this communication until I shall have received a reply to the annexed letter. But, as the subject is before the public, I feel it due to my brethren of the Faculty, not to say to myself also, to give this plain, unvarnished account. It is exceedingly to be regretted, that almost all ecclesiastical matters, however private in their character, are now dragged with unprecedented eagerness into the public arena. But on this occasion, I feel it to be an imperative duty to make known the simple facts of the case.

Those editors who have published the Bishop's letter will doubtless feel the obligation of giving equal publicity to this article. S. H. T.

Seminary, June, 1846.

Copy of a letter addressed to the Right Rev. Philander Chase, D. D., dated New York, May 25, 1846.

Right Rev. and Dear Sir,—Yesterday afternoon a printed copy of your second letter to the Bishops was shown me by a friend, and is the occasion of my troubling you with this communication. As some parts of your letter appear to refer to a reply I lately made to an inquiry which you had addressed to me, and an opinion you had expressed as to the course the Faculty should pursue, I am obliged to say, that, if my reply is the sole ground of such parts of your letter, you have quite misapprehended my meaning. I have a very clear recollection in general of the points in my communication; yet, as I had not the most remote idea of any reference to it being made public, I must beg the favor of you to send me, either a copy of it, or (to save the trouble of transcribing it) the original itself, as you may prefer. Allow me to call your attention to some of the language of your letter. "The students of the Seminary, I am told *by the professors thereof*, are in the habit of attending and receiving instruction from a suspended Bishop." To your inquiry, *introduced by the statement that you were "credibly informed"* that such was the fact, my own reply, as *an individual*, was to this effect, that I had understood that some of the students did attend at the Bishop's house, but how many, and who they were, I did not know.

"The Trustees approve, &c." It is difficult for me to understand whether the contents of this paragraph are founded on my reply or on some other source of information. Certain words, marked as quotations, which I remember to have used, lead me to incline to the former alternative. On this supposition, I beg leave to say, that if you will read my letter again, you will see that I have not spoken of the approbation of the Trustees. Indeed how could I, knowing that they have had no meeting since the attendance alluded to? I have referred to their declining to act in relation to the suspended Bishop's connexion with the Seminary at their meeting last June, and expressed merely my own opinion that thus they recognized his right to perform the duties of his professorship, the appointment to which, in my judgment, was not based on his ecclesiastical character, and consequently the right to perform its functions remained notwithstanding the act of suspension. The "moral" question, the abstract propriety of this, is another point, on which I reserve to myself the right of holding my opinion. This *distinction* between professional character and ecclesiastical right, *is made* by a professor of the Institution; but *he has never said*, that the "Trustees affirm" it. What connexion so very plain and simple a distinction can possibly have with the principles of Tract No. 90, or how it can have any bearing on "Jesuitical developments," it passes my comprehension to imagine. I can hardly suppose that the Presiding Bishop means to give a view of my reply in the paragraph of his letter referred to, and therefore must presume him to allude to some other communication, however difficult it may be, on such a presumption, to explain his language.

At the statement made in the next paragraph I am most reluctantly compelled to express my utter amazement. I have only to say, that how such an extraordinary misapprehension of my meaning could possibly have occurred, is to me quite inconceivable. I only state *my own* impressions. Of "professors opposed to the course pursued by the students," or of a "decision of the Trustees in allowing" it, *I say nothing.* Nor does any thing I have said warrant the language, "awed into submission."* The facts are these. You wrote to me, stating what you think the Faculty ought to do in the case of what you term an "unheard of crime." In reply I inform you, that the Faculty have no right to act in the premises; that the course pursued by the Trustees in June last is evidence to me that they recognized the suspended Bishop's right to act as professor; and moreover, that past circumstances show the expediency of the Faculty's acting with caution, which is particularly proper, inasmuch as the Institution has no head, meaning, one to superintend and control matters on the spot. I embraced the occasion of writing to you to state this latter point, because I know that the professors have been supposed to possess authority not conceded to them; and I have good reason to think that they have sometimes been censured for not exercising it. I therefore expressed to you my belief, that if they were to proceed in accordance with your opinion, they would expose themselves to censure from several of the Trustees, and also from some of the Bishops.

If in this communication I have spoken plainly, I trust I have not forgotten the respect due to my ecclesiastical superior, to whom both principle and inclination would lead me to show all proper deference.

I remain, Right Rev. Sir,
Very respectfully, your obd't. serv't,
SAML. H. TURNER.

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* To which I might have added: or any approximation to the sentiment expressed by such obnoxious terms.

For the Churchman.

DIALOGUE

Between a Country Minister and his Parishioner.

Min.—Well, James, where are you going so fast? Is any thing serious the matter?

Jas.—Yes, your Reverence, I have heard there's a new disorder broken out, and I'm wanting to ask the Doctor about it, and see if I can't keep it away from our family. An ounce of prevention, you know, is worth a pound of cure.

Min.—A new disorder? Indeed! what is it?

Jas.—The surplus-phoby, please your Reverence. They tell me, if it is not as bad as the hydro-phoby, that it's very catching, and likely to prove an epidemic.*

Min.—The surplus-phoby? the *surplice-phobia* you mean, James. That has raged a little lately, to be sure; but then it only catches the parsons, and so you may as well go home, and make yourself easy about Mary and the children.

Jas.—Thank your Reverence, but now do pray tell me what it means? I hope [*with a bow*] it is'nt likely to get out as far as our parish.

Min.—Not very soon, I suspect James. But as to the meaning of it, I can hardly tell, unless it be a sort of squinting towards the Jesuits; for the Jesuits always prefer black to white, in dress as well as morals.†

Jas.—Lack a day, what a pity. Oh, how the times is given to Popery! Exeunt.

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* James was more of a metaphysician than he dreamed of in his nomenclature. He could hardly have described the new disorder more accurately, than by calling it a mere matter of surplusage.

† It is a fact, that the official, characteristic dress of the Jesuits is black.

From the Evening Post.

Mr. Editor,—As some of the secular papers are giving publicity to a circular from Bishop Philander Chase to the other Bishops of the Protestant Episcopal Church in the United States, I respectfully ask that, for fairness' sake, I may have the privilege of a brief space in your columns.

Allow me, first in order, to correct what may be a not unnatural misapprehension, to state that according to the polity of that Church, the senior Bishop holds no general and permanent official rank over his brethren in the Episcopate. They are in no sense responsible or amenable to him; nor has he, as a superior, the least right to counsel them. He possesses no executive or judicial functions giving his office any resemblance to that of an Archbishop in other sections of the Church—an office entirely unknown in the American Episcopal Church. By canons, which may be changed at any meeting of the General Convention, he is employed for purposes rather appertaining to clerkship than to executive prerogative.

Under a proper call, for instance, it is his duty to summon a court of Bishops; but he has no right of presiding in it, unless elected by the court when assembled; nor any right to review, or to approve or disapprove of, its proceedings. In the House of Bishops, in General Convention, he has no prerogatives conferred either by the constitution or canons of the Church. By a rule of the House of Bishops, which may be altered at any meeting, "The senior Bishop present at any General Convention," is to preside in that house at that Convention. By the same rule, thus alterable, "the senior Bishop of this Church" is constituted the presiding Bishop for all purposes for which that office is recognized in the canons or liturgy. It will be perceived, therefore, that the senior Bishop of the American Episcopal Church is in no sense the executive or judicial head of that Church.

With respect to the main object of Bishop Chase's above mentioned circular, it is not now intended, nor is it necessary, to say a word on the general merits of many grave and important points connected with its subject-matter. It is but just, however, that the following facts and considerations should be weighed:—

The Bishop of New York is not in a position which vacates his office as a professor in the Theological Seminary.

He and his friends take the ground, whether right or wrong, matters not for the present argument, but honestly and sincerely, and are therein sustained by the deliberate conviction of many of the most intelligent, upright, and pious men, clerical and lay, and among them men of the highest legal and judicial standing, both of the Episcopal and other communions, in all parts of the United States—that he is neither lawfully nor equitably in his present position in the Church.

The canons make no provision for an appeal in his case. If, therefore, wrong has been done, the only chance of having it righted is to wait until the case can come before the supreme council of the Church.

It is an obvious dictate of justice, as well as of Christian principle and feeling, that nothing should be done to prejudice the case in the estimation of that council, by connecting it with any accidents or circumstances, making it more or less than just what the Court made it. The action of that body, supposing it legal, did not deprive the Bishop of his Episcopal, diocesan, or ministerial office, but only of his right to exercise the functions of either. It in no sense whatever excluded him from any of his prerogatives or privileges as a member of the Church and of society, or as a citizen of the commonwealth.

The Bishop, it is well known, has been importuned from two opposite quarters; some taking the ground that the sentence is an illegal one, have urged his claiming the right to proceed in the discharge of his Episcopal functions, and prosecuting for his salary; others have endeavored to induce him to resign his diocesan office, and retire into the ranks of the private members of the Church. His determination, as is well known, has been, in opposition to both these views, to sit still in the position in which the Court placed him; a determination which was clearly approved by the majority of clergymen and communicants in the last Diocesan Convention. The manner in which he has carried this determination into effect is also well known.

The movement which led to Bishop Onderdonk's being visited last winter by certain young gentlemen (not exclusively students of the Seminary,) for conversation and counsel connected with their theological pursuits, was entirely unsought by him. Being informed that such a measure was much desired by a number who were preparing for the ministry, he stated expressly that he would not in any way act as a professor of the Seminary, and therefore would neither have an organized class, nor allow of his having any claim upon the attendance of students, nor assign any recitations or other exercises. As an individual, however, he would not decline receiving the visits of his young friends; he would be happy to see them at his house, and converse on such subjects as might be profitable to them.

And where is the Christian who will object to this? Where the American citizen who will be so recreant to what ought to be his dearest principles, as to interfere with such employment of a man's time on his own premises? Who will talk about having "spies to watch a man's doors" lest he should be thus employed? Who so low in virtue as to stoop to the vulgarity of charging with "*skulking*" young men of the first standing in the community, high above all mean and covert actions, and unsurpassed by even the most assuming of their superiors in station, for devout and consistent fidelity to their religion and their Church?

HONOR.

P. S.—Papers, secular and religious, which have published Bishop Chase's letter, are respectfully requested to copy the above.

CONFESSIONS OF A PRESBYTERIAN.

A correspondent of the Evangelical Observer, under date of New York, April 17th, 1846, published at Detroit, and edited (we believe) by the Rev. Dr. Duffield, writes as follows:

How it may be at the West I do not pretend to know, but at the East, sorry am I to confess it, there are many, yes, very many from among us, who have deserted the hearth-stones of their fathers, and gone into other denominations. Some in order to find a comfortable resting place have turned Dutch Reformed, and one whom I met only the other day, from a river county of this state, in his increasing latitude of phiz afforded proof positive that there was an abundance of the good things of this life in his parish. Some from the Presbyterian Chrysalis, have been metamorphosed into Episcopalian butterflies, and on the principle of being "*twice* a saint in *lawn*," the way they look down upon us, poor "dissenters," when we happen to meet, is positively—ludicrous. You can read it in every tone and gesture, in the pulpit and out of it. "See how we apples swim!" Others again, who are proof against the fascinations of vestments, yet unable to resist the tempting offers of comfortable settlement among Churches of the Reformed Assembly, are cordially welcomed by the Orthodox fathers, who no doubt intend by their kindness to the present generation to make the amende honorable for their sins against the past.

While others still, veering their theological compass to the East, under the influence of a similar attraction, are conscientiously persuaded that there is more liberality among Congregationalists than Presbyterians, and so they step across the line. Were it proper here to give a list of these delinquents, and show the D. D.'s, Rev's., and Elders, whose sons they are, to say nothing of private members of the Church, it would make more of our venerable fathers besides Dr. Cleland, take off their spectacles and wipe their eyes. We are fast becoming a bye-word among other denominations because of these disgraceful desertions, and they assure us, that "there *must* be something rotten in Denmark," or these things would not be so.

In the judgment of the writer the chief reasons for these "numerous desertions" are, 1. that "there is so little among us [the Presbyterians] that is *positive*;" and 2. an *absence of the esprit du corps.*

The editor ably seconds his correspondent, and avows his belief that "the time has come when brethren of the New School Presbyterian Church should understand each other, and how to act together so as to prevent the mischief which is now being perpetrated, through the indirect aid, and at least finds occasion for its success in appeals to the spirit, of that catholicity or liberal feeling entertained towards the different Evangelical denominations composing the Church of Jesus Christ."

The fact of the growth of sectarianism and some of the causes of it are thus stated:

The idea of a church, appropriately American, was a favorite idea with our fathers when fresh from the troubles of the revolution and free from sectarian jealousies. But the cry is now heard in one direction, of having the institutions of Scotland transplanted to the United States, and Presbyterianism propagated after the strictest sort. Instead of amalgamating with the denominations and supporting the institutions appropriate to the United States, Dutch, English, Irish, German, must have their own. Answering to this is heard in another direction the cry of New England institutions, and distinctive Congregationalism, not like that of the early pilgrims, but as of late years in certain quarters modified, must be propagated. The popish feeling of attachment to relics and the dead, has been revived, and *Pilgrim Churches* with bits of Plymouth rock, and "*Puritan* Churches," must be formed, and all to operate on the very same feelings which the papists and Episcopalians, and other exclusionists appeal to so directly and with such success. These things we fear are ominous of evil.

These gentlemen, if we rightly understand them, begin to feel the importance of assuming a distinctive position and character, but are very much at a loss how to accomplish such a design. The Romanists have the Pope, the Methodists their discipline, the Anabaptists their rebaptization, on which to rally and make converts; but what have the New School Presbyterians? "True," says the correspondent above referred to, "we have the Confession of Faith. But so has the Old School. We have ruling elders. So have they. We are Calvinists. This honor also we share in common with them." *Why* the Confession of Faith, Ruling Elders, and Calvinism should be the effectual badge and distinction of the Old School does not appear; but so it is, and the great want at present of the New School Presbyterians is, as it seems, a distinctive ground on which they may rally, and in behalf of which they may make at least a show of argument for the purposes of proselytism.

Φυσις κερατα ταυροις
Οπλας δ' εδωκεν 'ιπποις
Ποδωκιην λαγωοις, &c.

but what has been given or will be given to New School Presbyterians, there is no poet to declare, no prophet to predict.

It is a mournful spectacle to see the various sects of our land maintaining or casting about for sectarian badges. The editor of the Observer feels this, and discourses eloquently against sectarianism and in favor of Catholicity:

What will be the result, time will quickly disclose. In the mean time it behoves New School Presbyterian churches to maintain their liberal and catholic feeling, and not become sectarianized. To do so successfully there must be such an attachment to their principles and profession as will make them feel the importance and necessity of maintaining their position and influence, and not allow themselves to be whittled away by other denominations who may appeal to their generosity and laud their liberality for the purpose of advancing their own and rival interests at their expense. We hope to see the bonds of attachment strengthened, the cords of union more firmly drawn, and an exhibition made to the world that indifference and recklessness to social interests are not christian charity and catholicity. These things may be the charity of the men that regard not the claims of truth as paramount, but never can characterise those who make the great interests of Christ's cause and truth superior to their selfishness. Sectarian peculiarities, the distinctive badges of the denomination, which are of human origin and commendation, should never be magnified above the institutions and requirements of Jesus Christ. Supreme attachment to them will always breed jealousy, rivalry, and strife. But attachment to principles founded on the word of God, and the cultivation of the spirit prescribed by the gospel, should and will ever strengthen and confirm the ties of union in a church which is devoted to the honor of Jesus Christ and the cause He is prosecuting in this world.

All this is excellent, and is a good reproof to those among us (if such there be) who would magnify "denominational peculiarities" above the principles of the Word of God and the institutions and requirements of our Blessed Lord, or who would not be ready to sacrifice the former for the sake of obtaining a union among professed Christians founded on the latter. But what are the principles of the Word of God, and what the institutions and requirements of Christ? and how are they to be ascertained? By the Scriptures as interpreted by private reason, or by the Scriptures as received and acted on by the Church of Christ from the beginning? Until we first learn to steady our own judgment by the judgment of the Catholic Church, and by those principles of truth and order which she has witnessed in every age, we must expect that Popery and sectarianism of every kind will be rife.

The Archbishop of Dublin and the Rev. T. D Gregg.—This case did not come on last Thursday, having been adjourned for some reason or other. Connected with this affair we find the following paragraph in the Irish papers:—

"On Sunday last the cathedral of St. Patrick was the scene of by no means an edifying exhibition. Archbishop Whateley had been advertized to preach for the benefit of some charitable institution, and a large congregation was present, chiefly composed, we are informed, of the partisans of Mr. Tresham Gregg, who is now engaged in a contention with Dr. Whateley. On his grace entering the pulpit, a large number of those persons, we are informed, rose, and putting on their hats, shouted 'No Puseyism, no English Bishop,' and continued their cries until the Archbishop had to retire. A number of them left the Church; but, owing to the interruption, the charitable object of the intended sermon was defeated, and no collection was made. May we ask, where were the police?"

A Correspondent, likely to be well-informed, gives us the following version of the affair:—

"On Palm Sunday the Archbishop preached at St. Patrick's Cathedral; and the moment his Grace appeared in the pulpit, about 100 or 150 of Mr. Gregg's followers, who had stationed themselves there for the purpose, got up, and with noise and ostentation left the Church, or rather the choir, for they remained in the nave, and returned into the choir when the sermon was over."—*English Churchman.*

Clerical Changes.

The Rev. Dexter Potter has removed to Bethany, New Haven co., Ct.

To Correspondents.

"Camden," Robert Court," "D.," "J. A. Y.," "Endumamon," and "W." are received.

"J. C. C." will always oblige us by selections as well as by original contributions.

Obituary.

The friends of the late Dr. Milnor joined in the last sad testimonial on Tuesday last, to the memory of his youngest daughter. Her gradual decay under the influence of a wasting disorder, left her friends for some time past the saddening conviction, that her career in this vale of misery must be soon closed, and her spirit has winged its flight to the judgment seat of the Saviour of the world. As fair as she was fragile, the world had lost its attractions, and she looked to the last home of all as a haven of rest. She knew and felt—

"Mors
Imminet et tacito clam venit illa pede."

F. M. H.

Domestic Intelligence.

Thursday, 4 o'clock, P. M.

Pennsylvania.—*Annual Convention.*—(From the Banner.)—The Convention met according to adjournment.

The Rev. Dr. Boyd proposed the adoption of a new Canon, recommending to persons removing from one Parish to another, to apply to the Pastor whom they are about to leave, for a letter, testimonial of their membership and good standing in the Church, to be presented to the Rector of the Parish into which they remove.

On motion of the Rev. Dr. Ducachet, it was referred to a committee of three to consult with the Bishop, and to report thereon at the next Convention.

The Rev. Drs. Ducachet and Boyd, and the Rev. Mr. Neville, were appointed the committee.

The committee on the subject of contributions to the Episcopal and Convention funds, presented resolutions recommending to the several Parishes of the Diocese which have not yet pledged a specific annual contribution to the Episcopal Fund, to assume the yearly payment of a sum for that purpose, of not less than five per cent. upon the amount paid as the salary of the Rector or minister:

And also recommending to the several Parishes to increase their annual contributions to the Convention Fund.

The resolutions were adopted.

The Rev. Mr. Hoffman proposed an amendment to the 4th article of the Constitution, to exclude from a seat in the Convention, Deacons, Clerical Professors or Teachers in "Seminaries of Learning incorporated by Law:" unless such seminaries be under the control of the Ecclesiastical authority of this Diocese; and the Delegates of such Parishes as have not a Rector at the time of their election.

The Rev. Mr. Breck moved that it be referred to a committee of three of each order to report thereon at the next Convention.

The motion prevailed, and the Rev. Dr. Bowman and the Rev. Messrs. Hoffman and Coit, and Messrs. J. S. Smith, Conyngham and Alricks were appointed the committee.

The hour of 5 P. M. having arrived, the Convention proceeded to the election of officers and committees. The Bishop appointed Rev. Messrs. Dorr and Suddards Tellers, to receive the votes of the Clergy, and Messrs. Parke and Ellis Lewis Tellers, to receive the votes of the Laity.

The Secretary reported, at the request of the Bishop, that there were 70 clergyman appearing by the roll to be in attendance, and 72 Parishes to be represented.

The Tellers of the election then reported that 63 clergymen and 53 lay delegations had voted. [The result was that the Rev. Dr. Bowman was elected a deputy to the General Convention, and Drs. Dorr and Morton, and the Rev. T. M. Clark and Messrs. Wharton, Robins and Smith, members of the Standing Committee. We omit the list of votes.]

No further ballotting was had, and the constitutional number of the Standing Committee, and of Deputies to the General Convention not having been elected, the former Standing Committee and Deputies continue to hold their places.

On motion, the Secretary was authorized to have 500 copies of the Journal printed.

Colonel Thomas Robinson moved that the Convention adjourn *sine die*, after the usual devotional exercises. which was agreed to.

The minutes were then read and approved, and the members of the Convention united in singing the last four verses of the 99th Psalm of the selection, with the Doxology, when, after Prayer offered by the Bishop, and after his Benediction, the Convention adjourned *sine die.*

[From the address of Bishop Potter to the Convention, we derive some statistics of the diocese. He has confirmed 894, ordained 4 deacons and 4 priests, consecrated 4 churches, and laid one corner-stone, received 13 candidates for orders, dismissed 7 clergyman, and received the same number into the diocese.]

New Jersey.—*Episcopal Services.*—On Wednesday, 20th May, in St. Peter's Church, Freehold, the Bishop instituted the Rev. F. C. Putnam into the Rectorship. Morning Prayer was read by the Rev. Mr. Stubbs, the Bishop preached the sermon, and the newly instituted Rector administered the Holy Communion The Rev. Mr. Finch was present.

On Monday, 25th in St. Paul's Church Camden, the Rev. Messrs. Franklin and Natt (of the Diocese of Pennsylvania,) read morning prayers, and the Bishop preached and confirmed five persons, and administered the Holy Communion, assisted by the Rev. Mr. Lybrand, the Rector elect. The Rev. Messrs. Davis (of the Diocese of Pennsylvania,) and Carpenter (of Massachusetts,) were present.

Alabama.—The 15th Annual Convention of this diocese met on the 7th ult. at Carlowville, Dallas Co., attended by Bishop Cobbs, ten of the clergy, and delegates from eleven parishes. During its session, from Thursday to Saturday, divine service was held twice each day, nine persons confirmed, and one deacon admitted to priest's orders. The delegates to General Convention, are Rev. Messrs. Heanson, Johnson, Knapp, and Massey, and Messrs. Cowley, Peck, Pollard, and Taylor. Standing Committee, Rev, N. P. Knapp, Pres. J. A. Massey, Sec. Rev. B. Miller, and Messrs. Conley, Garrow, and McCoy.

Virginia.—The Convention of this diocese meet in Petersburgh, on the 20th ult. Bishop Meade was present, and fifty-seven of the Clergy. The Convention Sermon was preached by the Assistant Bishop. Fifty-four lay delegates were in attendance. For two days the Convention was mainly occupied in listening to Parochial Reports, motions to discontinue which failed. On Saturday the various committees presented their reports, and the Convention agreed to raise the salary of the Assistant Bishop to $2,500. It adjourned the same evening.

Rhode Island.—Grace Church, Providence, was consecrated by Bishop Henshaw on the 2d inst. Bishops Doane and Eastburn were present, and about thirty of the clergy. The Holy Eucharist was celebrated by the Bishop, (who also preached the sermon,) assisted by the Bishops of New Jersey and Massachusetts, the Rev, Dr. Crocker, and the Rev. Messrs. Crane, Taft, and Watson. Grace Church is said to be the largest in New England. The Christian Witness promises a minute description of it in the next number.

Calendar.

JUNE.

14. First Sunday after Trinity.
21. Second Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Third Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

5. Fourth Sunday after Trinity.
12. Fifth Sunday after Trinity.
19. Sixth Sunday after Trinity.
25. St. James the Apostle.
26. Seventh Sunday after Trinity.

Notices.

Anglo-American Free Church of St. George the Martyr, No. 410 *Broadway, near Canal street.* This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a Free Church, for all who choose to attend.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

Moses Marcus, Rector.

Gen. Prot. Episcopal Sunday School Union.—The Annual Meeting of the Board of Managers of the General Protestant Episcopal S. S. Union, will be held on Monday, 22d June, at 6 o'clock, P. M., in the Sunday school-room of St. John's Chapel, New York.

The Managers are respectfully requested to attend without further notice. Anthony Ten Broeck,
June 13, 1846. Secretary.

Appeal for Prayer Books.—The acting Chaplain at Fort Columbus (Governor's Island) is greatly in want of Prayer Books wherewith to supply the soldiers and fresh recruits continually arriving and passing off to the seat of war, very many of whom have been brought up in the Church of England, and are earnestly desirous of them. The New York Bible and Common Prayer Book Society have already liberally contributed, but their means do not admit of an adequate gratuitous supply. They will furnish them however at the very lowest rate. At least 500 copies are now, or will very shortly be needed. A detachment of five hundred men are under orders for the seat of war during the ensuing week.

Any contributions for this object left with Mr. Butler, No. 20 John street; Mr. Stanford, Treasurer of the Domestic Missions, No. 139 Broadway; or the subscriber, No. 8 Columbia College, will be thankfully acknowledged.

John McVickar.

Gen. Prot. Epis. S. S. Union.—The advertisement of the publications of this Institution will be found on the fourth page of this paper.

Daniel Dana, Jr., Agent.

General Theological Seminary.—The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Wednesday, the 24th day of June, 1846, at 6 o'clock, P. M.

By order,
Edward Y. Higbee, Secretary.

Board of Missions.—The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church, in the city of New York, on Tuesday, the 23d of June next, at 9 o'clock, A. M.

P. Van Pelt, Secretary.

New York, May 28th, 1846

The Wardens and Vestry of the Episcopal Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services held every Sunday morning at half-past 10 o'clock, and every Sunday evening at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service. John Grigg,

Rector of the Church of the Crucifixion.

June 6th, 1846.

Associate Alumni of the General Theological Seminary.—The Annual Meeting of this Association will be held on Tuesday, the 23d of June next. in St. Luke's Church, in the city of New York, at 7 P. M.

The Annual Sermon will be preached the same evening in said church.

Divine Service to commence at 8 o'clock.

The Essay will be read before the Alumni on Wednesday, at 12 M.

By order, &c.,
W. Walton, Recording Secretary.

May 25, 1846.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 26th May, the Treasurer has received the following contributions:

From a member of Christ ch, N Y, $5; St James's ch, Chicago, Ill, for the Jews, 10; Grace ch, St Francisville, La, 20; Point Commerce, Ind, 1; Little Rock, Ark, 9 02; Collinsville, Ill, 2 50; Miss E W R, of Keene, N H, for Wis, 1; St James's ch, Arlington, Vt, additional, 2; through A P Merville, R A in Miss, Trinity ch, Natchez, 46 70; do, on Easter day, 23 95; contributions of Dr Abercrombie's family, 17 50; Mr Griffith's do, 25 25; Mrs Woods's do, 27 82; Rev Mr Boyd's do, 8 10—149 32; a member of St Paul's ch, Hoboken, N J, per Rev C H Halsey, 20; Rev J Grammar, Antrim parish, Va, 12; St Thomas's ch, Orange, Va, for the Jews, 8 36; Ware parish, Gloucester co, do, 2; Rev Mr Cole, do, 3; Nelson parish, do, 20; Wickliffe parish, do, 22; Trinity ch, Ulster co, N Y, 5; Widow's mite, per Rev J D Carder, 50 cts; from Christ ch, N Y, Mite Society, 35; do, after sermon by the Rev C H Halsey, 35 32; do, for the Jews, 10; All Saints' ch, New York, coll on the third Sunday in April, 57 49; do, after sermon by the Rev C H Halsey, 92 75; through E H Wilcox, R A in Pa, Female Miss'y Society, St Andrew's ch, Mt Holly, N J, 14 50; Phila, Ch of the Nativity, 6 87, and 13 13 for the Jewish Mission; class in S S, for the same, 50 cts; Chester co, an Episcopalian, 150; from the Miss Lardners, for the Jews, 3; a parishioner of Holmesburgh, Emmanuel ch, for do, 5; Phil, All Saints' ch, 4 50; Miss'y Soc'y, 12 75; Morlattin, St Gabriel's ch, 3 65; Ill, Rockdale, Calvary ch, 5; Conbile, St John's ch, 30; Bloomsburgh, St Paul's ch, for the Jews, 1 50; Towanda, a lady, for Western missions, 1; Phil, St Paul's ch and S S, 11 68; Lancaster, St James's ch, 75; Miss Julia Cox, annual subscription for 1846, 2 50—340 59; Prince George co, St John's parish, Md, 5; Annapolis, Mrs Johnson, 5; a member, do, 1; Ill, Quincy. St John's ch, 10 50; Windham, Ct, St Paul's ch, 2 50; Ark, Van Buren, Trinity, 4; Fort Smith. All Saints', 6; Christ ch, N Y, additional, 87 cts; Kalamazoo, Mich, Mr Humphrey, 3; Trinity ch, Niles, Mich, 4 35; from the offerings of St Mark's ch, N Y, 11 86; through J K Sass, R A in S C, Waccamaw, All Saints' ch, for the Jews, 57 25; Indian missions, 5; missions in the West, 30; South West, 50; St James's ch, South Santee, for the Jews, 5; Prince Frederick's parish, Pedee, 25 for the Jews; for Domestic Missions, 6 12; Ch of the Holy Trinity, Grahamville, for the Jews, 7; St Stephen's and Upper St John's, do, 26 50; Domestic Missions, 24 50; St Philip's ch, Charleston, for missions in the South West under Bp Freeman, 58; do, in the North West, under Bp Kemper, 57; St Andrew's parish, for missions in Ga, 15; John's Island, St John's ch, 28 50; Monthly Missionary Lecture for May, 8 81—403 68; St Mark's ch, Augusta, Me, for the Jews, 5; Trinity ch, Saco, Me, 2; do, from an individual, 10; Domestic Missions, half, 10; from a female member of St George's ch, for Ill, 25; S S, St Andrew's ch, Harlem, 62 cts; anonymous, per D Dana, jr, 5; R H Randolph, Vicksburgh, Miss, per do, 10; Christ ch, Middletown, Ct, for the Jews, 13 50; Domestic Missions, 12 50; St Michael's ch, Bristol, R I, for the Jews, 16 19—908 16. Total, $1431 42.

Thomas N. Stanford, Treasurer,
New York, June 9, 1846. 139 Broadway.

Foreign Missions.—Since his report of May 26th, the Treasurer acknowledges the receipt of the following amounts:

From Antrim parish, Halifax, Va, for Africa, $31; Mrs Anne Catlett, Port Royal, Africa, 10; Courtney Selden, Ware parish, Gloucester co, Va, 5; Meade parish, do, 27 75; St Paul's ch, Lynchburg, 63 50; St Paul's ch, Richmond, 80; St James's ch, Leesburg, 19 50; St John's ch, Lunenburg, Anne S Niblett, 5; Lucy A Locke, 3 50; Mrs R A Atkinson, 3 50; Mrs Elizabeth Adams, 2—all for Africa; St Paul's ch, King George co, 20; Nelson parish, Nelson co, for Africa, 15; Christ ch, Charlotteville, 31 25; St Martin's parish, Hanover, 24 50; St James's parish, Culpepper, Africa, 5; do, R H Cunningham, Africa, 5; St Stephen's ch, do, Africa, 5; children of St James's parish, do, 25 cts; Battilout parish, 5; Rev R K Meade and lady, each 5—10; a friend, 5; collection at Missionary meeting, Virginia Convention, Petersburg, 442; St George's ch, New York, a member, 5; Trinity ch, Ulster co, a member, 5; S S St Luke's ch, N Y, 25; S Cambreling, Esq, education, China, 25; a friend to missions, Charleston, S C, for Ch at Houston, Texas, 20; from Ch of the Epiphany, Phil, for China, 50; St Bartholomew's ch, N Y, D A Booth, Esq, education, China, 25; St George's ch, a member, for Africa, 10; Ashland, Miss, a friend to missions, for Africa, 1; cash, N Y, 50; through E Wilcox, R A, Phila, Ch of Nativity. Spring Garden, for education, Africa, 2 75; St Andrew's ch, Mt Holly, N J, for Africa, 4; female S school of do, for do, 6; Chester co, Pa, an Episcopalian, 50; Christ ch, Sunday school, Reading, for Africa, 13 75; All Saints' ch, Phil co, 4 50; do, do, miss'y society, 12 75; Christ ch, Pottsdam, 11 35; Calvary ch, Rockdale, for China, 12; Bangor ch, Churchtown, offerings of little children, for Africa. 2 20; St Paul's ch, Phil, Christmas coll, 11 67; a member of do, for education, Africa, 20; St James's ch, Lancaster, 52 75; St Paul's ch Sunday school, West Whitelands, Chester co, for Africa, 7; Miss Julia Cox, annual subscription, 2 50.

J. Smyth Rogers, Treasurer,
New York, June 9, 1846. 69 Wall street.

☞ Remainder of the Foreign Committee acknowledgments next week.

The Treasurer of the Protestant Episcopal Church of the Messiah very gratefully acknowledges the receipt of the following sums, for the support of said church, for the year 1845, and the present year up to May 30th, 1846, exclusive:—

From Rev G T Bedell, $22 50; Rev J Dowdney, 11 50; Rev Dr Anthon, 25; Rev Dr Tyng, 50; St Stephen's ch Sunday school, per Rev J H Price, 25; Rev Dr Whitehouse, 10; Rev Mr Vinton, 10; Rev Mr Harris, 10; Rev Dr Taylor, 5; Miss Ann Jay, 20; Stewart Brown, Esq, 20; R B Minturn, Esq, 20; the Misses McLeods, 10; S Cambreling Esq, 5; H Fisk, Esq, 3; F DePeyster, Esq, 3; E Curtis, Esq, 3; J I Coddington, Esq, 3; Miss Ann Maria Clarkson, 5; Miss Roberts 5; J N Perkins, Esq, 3; —— Camman, Esq, 5; H Laight, Esq, 3; N W, 3; H G, 5; cash, 3; cash, 3; and several smaller sums.

From Mrs Innis, 419 Broome street; and the ladies of Rev Mr Bedell's church—a number of valuable articles for the fair held in April for the benefit of the church.

William A. Tyson, Treasurer,
New York, May 30, 1846.

St. Simon's (*Free Church for Germans.*)—The Treasurer gratefully acknowledges the receipt of the following sums:—

Collection in Calvary ch, N Y, $66 37; do, in Ascension ch, N Y, 41 18; by Dr Hobart, from Dr Taylor. 25; by Mr T Cook, from Dr Whitehouse, 20; P G Stuyvesant, Esq, 10; G C Verplanck, Esq, 10; Dr T S Rogers, 5; F O T, 5; cash, 5. Total amount, $187 55.

John A. Van Blarcom,
290 Pearl street.

Donations towards the support of the above Church are earnestly solicited, and may be left with Mr. Duncan, 79 John street; Mr. T. Cook, 216 Houston street; and with the Treasurer.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From a female member of St George's ch, per Rev Dr Tyng, $15; Union ch, Hitchcockville, Ct, Rev W H Frisbie, 2. Total amount, $17.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 9, 1846.

Missionary Committee of the Diocese of New York.—The Treasurer has received, since report of 26th ult., the following contributions, viz:

From St Timothy's ch, Westford, Rev Joseph Ransom, $5; Mr and Mrs Samuel Governeur, annual, 7; Grace ch, New York, Rev Dr Taylor, 130. Total amount, $132.

C. N. S. Rowland, Treasurer,
June 9th, 1846. 55 Water-st.

Advertisements.

WANTS.

A CANDIDATE for Holy Orders desires a situation in some family in the country to take charge of the studies of the chidren during the months of July, August, and September,

Any communication addressed G. T. S., and left at the office of the Churchman, No. 12 John street, will meet with immediate attention.

June 13—2t.

MISCELLANEOUS.

BINDING OF HARPER'S BIBLE.

THE Subscriber having made extensive arrangements for the Binding of Harper's Bible, would respectfully call the attention of the subscribers to his beautiful patterns, got up at great expense, expressly for the work. Oxford styles in all their varieties, at $8, and velvet bindings, magnificently mounted, from $16 to $100. He has fourteen different kinds of Crosses for the centre, viz: Roman, Grecian, Gothic and Carthagenian, with a fanciful one, where the Cross is beautifully blended with the Crown of Thorns.

He has also, at considerable cost, got up a splendid Stamp of Trinity Church, for those subscribers who may wish a golden impression of that most beautiful and magnificent edifice now consecrated to the Worship of the Most High.

He has also an Artist engaged cutting a Die of Grace Church, Broadway, from an original drawing taken expressly for the subscriber, which will be finished in a few days. JAMES LINEN, Bookbinder,
je 13 3t 174 Fulton st.

TO THE PUBLIC.

THE want of a good secular *Family Newspaper*, well conducted, and devoted to the interests and welfare of the *Church*, has long been felt and acknowledged by the Christian community. An opportunity is now offered for supplying this great *want*. Having connected myself with the Editor of the NATIONAL PRESS, as his Publisher, I beg leave to solicit the subscription of Episcopalians to that paper, and their kind offices in increasing its circulation. This will confer an especial favor on me, which I will endeavor to repay by a faithful discharge of my duties as Publisher, as well as by a faithful maintenance of principles which are dearer to me than life itself.

Terms, $2 00 per annum, payable invariably in advance; or three copies for $5 00.

JAMES A. SPARKS,
No. 107 Fulton-street, up stairs.

The following announcement by the Editor of *The National Press* appeared in the paper of June 6, and is now republished:

TO OUR READERS.

The Editor of *The National Press*, deeply convinced that religious and moral principles are essential to human welfare and happiness, will make it an object to guard its columns from whatever may militate against the true Christian character, or be offensive to pious readers. As it is, however, a secular paper, it is not intended to be an arena for religious disputation. But there will always be a recognition of the Gospel, as furnishing the only adequate test of truth and right in matters pertaining to human duty in every relation of life, with occasional inquiries into the bearing of Christian principles on subjects suggested by the current of events, and such occasional illustrations of the value of those principles, as those events may afford. Well written articles, in every variety of prosaic and poetical composition, favorable to the great interests of benevolence, charity, and good will to men, will always be welcome to our columns; which we will also be careful to supply with interesting authentic religious intelligence. It will be frank, and is perhaps proper, that we avow our own decided preference for the principles and system of the Protestant Episcopal Church, as they have generally distinguished the Diocese of New York. This, however, will never appear in a manner offensive to others. It is not our intention to open our columns to controversy; but while they will never be allowed for attacks upon the above mentioned principles and system, should they at any time have injustice done them in other secular prints, we shall consider it our duty to let ours be the medium through which fair play may be shown them. je. 13.

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VALUABLE NEW ENGLISH WORKS.

THE Reformation and Anti-Reformation in Bohemia. 2 large vols., 8vo., only	$5 00
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Entire Absolution of the Penitent,	19
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For the Churchman.

LINES
SUGGESTED BY THE CONSECRATION AND RE-OPENING OF TRINITY CHURCH, NEW YORK.

Most respectfully inscribed to the Rector, Assistant Ministers, and Vestry of the Parish.

BY THE REV. MOSES MARCUS, B. D.

WHAT human structure, rich or great,
The soul of man can elevate
Too high for Him enthroned in light,
The INEFFABLE—the INFINITE!

JEHOVAH, LORD, thy hallowed name
Our reverence and our love doth claim;
And though we've naught that we can give,
Worthy acceptance to receive
At Thy hands, who dost, day by day,
Thy bounteous gifts to us convey,
We, still, would consecrate to Thee—
O ever blessed TRINITY!—
This beauteous pile—a House of Prayer,
Where rich and poor may each repair
To supplicate before Thy throne,
Through JESUS CHRIST, thine only SON,
Pardon of sin and grace divine,
That 'till life's conflict we resign,
Strength may be given us from above,
Ourselves, Thy servants, to approve.

And wilt Thou, O Eternal LORD!
Thy presence here on earth afford?
Wilt Thou descend the heavens on high
To hear the cry of misery?
The suppliant's moan—the penitent's,
Who, conscience-stricken, now repents,
And trembling seeks forgiveness here,
Shedding in silence many a tear?

Thou'st said, wherever two or three
Shall in thy name assembled be,
Thou wilt be present, and wilt bless
With peace, the spring of happiness,
The earnest of Thy pardoning grace,
Through CHRIST vouchsafed a fallen race.

So we, in faith, before Thee now,
Lowly in this Thy temple bow;
Thy mercies, undeserved, confess,
Our thanks and praise to Thee express.

Here, when in solemn litanies,
Our prayer is lifted to the skies,
O grant us, LORD, Thy listening ear,
And deign our humble suit to hear.

And when Thy Holy Word is read,
O may our minds be Heaven-ward led,
To dwell upon the love of Him,
Who gave His life our souls to redeem;
JESUS—the JUST—the CRUCIFIED,—
The SAVIOUR—who on Calvary died.

Here, when before us is displayed,
The Sacrifice Thy SON hath made;
And we the bread and wine receive,
In token we in CHRIST believe;
So be our souls refreshed thereby,
So realise we Thou art nigh,
That, as the High Priest wont of old,
The Urim-Thummim to behold,
We the Real Presence may discern,
And what Thy mind and will is learn.
Here, when the suppliant knee we bend,
The HOLY GHOST on us descend;
Our hearts with heavenly comfort cheer,
And bless and sanctify our prayer:
O may His influence so pervade
Our inner man, that through His aid,
We hence, with joy our course pursue,
Till grace triumphant bear us through.

When with temptations sore perplexed,
Or else through sorrow, care oppress'd;
When trials bear our spirits down,
Or Thou—in anger—seem'st to frown,
We come, to unbosom all our grief,
Here may we ever find relief,
And taste how gracious LORD Thou art,
Thy peace—to those who mourn—to impart!

Here, through succeeding ages, may
Thy Church the way of life display,
Be here Thy Sacraments dispensed,
The Gospel's power experienced;
And souls baptized and born again,
Eternal life, through grace, obtain.

LORD! clothe Thy priests with righteousness,
Thy heritage for ever bless!

And, as in heaven Thy praise is sung,
Be here the theme on earth begun,
That, with the Angelic Choir at last,
The Spirits of the Just who've passed
Into their rest,—we may proclaim,
E'en in the new Jerusalem,
"Salvation doth to God belong!"
While Hallelujahs crown our song.

And now ascribe we unto Thee—
The UNITY in TRINITY,
The MAJESTY, DOMINION, POWER,
For ever and for evermore!

Trinity Sunday, 1846.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXI.

The Church, Christ's beloved spouse, in ministering His nurture and admonition to His children, has devoted to the course of His most holy life a series of solemn commemorations, from Gabriel's message to the virgin, which announced His incarnation to that other angelic message, which immediately followed His glorious ascension into heaven. She has recited for our learning, to guide our meditations, and afford matter for our devotions, what prophets, psalmists, apostles, and evangelists, wrote as they were moved by the Holy Ghost, respecting Him. Thus she would ground us well in the faith of the Gospel, and engage our conformity, in heart and life, to its pure and holy precepts. And now that this course of hallowed days and seasons has, for another year, been brought to a close, it surely behoves every good Christian to ask how his profiting by it stands recorded in the book of remembrance before God; how much it has been to him a means of growth in grace, in the knowledge of our Lord Jesus Christ, and in the spirit of true evangelical faith and piety. Who of us can enjoy herein the testimony of a good conscience? It may, by the divine blessing, be an aid to a right judgment in this matter, and profitable for future spiritual good, to contemplate the example of Christ, as illustrated in the recently closed course of religious observances, with a view to the Christian's duty of following His steps.

Our Lord's pre-existence and divinity, enabling Him to choose what mode of coming into the world He pleased, carry back His example even to the circumstances of His birth. The brightness of the glory, and the express Image of the Person of the Almighty Father, it was His, when he vouchsafed to visit the world, to connect Himself with any class of men to which He should be pleased to give His preference. The power, wealth, honors, and splendor of the world, had He so willed, could have been His. But lo! Bethlehem, little among the thousands of Judah, and there a stable, was His chosen birthplace; and the family of a poor mechanic that with which He connected Himself. How powerfully does this illustrate His precept, Learn of Me, for I am meek and lowly in heart! The love of wealth was unknown to Him. Honor, power, and splendor had no attractions for Him. Thus, setting at once a beautiful and deeply impressive example of the humility which He requires of His followers, He commenced the lowly walk wherein He proceeded through life, without where to lay His head, the companion of the poor, and the occupant of the humblest stations. And though His religion does not require in His followers the choice of similar poverty and lowliness of station, yet the *principle* on which He acted *is* set before us as an example wherein we should follow His steps. However extensive and valuable our worldly possessions and privileges, we should hence learn not to suffer them to puff us up, or make us vain or proud; not to set our affections too much upon them; and to be very jealous of any unchristian, ungenerous, narrow minded, or selfish modes of increasing, preserving, or using them. Enjoying them in Christian meekness, with a sense of our unworthiness, with devout gratitude to God, and in strict moderation, we should be constantly solicitous to make them conducive to the honor of our Saviour, the interests of His Church, the relief, comfort, and welfare of our fellow men, and our own spiritual and eternal good. Great should be our respect and esteem for those whose piety and virtue adorn that humble state of life which our Master honored and hallowed by His own choice; and whatever opportunities are afforded of relieving the poor and needy, we should regard as calls for rendering service to HIM in the persons of those for whose necessities He is touched with a feeling, having been tried like as they are; and whom, therefore, He invests with His own claim to the sympathy and charity of their fellows.

And they whose lot a wise and good Providence has cast in the state of poverty and privation, should derive consolation and encouragement, and learn a lesson of meek and humble resignation, from His example who, though Lord of all things, yet for our sakes became poor, and chose the poor for His immediate followers and friends. And as the more favored in the world should remember that their being so is not owing to their own merit in the sight of God; so should others consider that *their merits* cannot claim a better lot; that whatever blessings may be mingled with their trials are undeserved; and that those trials, though sent in righteous discipline, are yet by no means proof of the special displeasure of their God.

The control which the divinity of Christ gave Him over all the events of His life, presents His *circumcision* also as a part of the example which He has left for our imitation. It manifested His humble submission to the established ordinances of the Church. Considered in this light, it is natural and proper to connect with it His subsequently receiving the baptism by which, obviously with divine sanction if not appointment, St. John the Baptist made disciples.

When Christians are disposed to ask what need there is for the observance of external rites, provided men are honest and good, and especially if they already feel the inward power of religion, let them look to Him who left us an example that we should follow His steps; and if they would have a reason which will not be denied, by a truly enlightened and virtuous intellect, to have conclusive force, let them take it from the lips of Him in whom dwelt all the fulness of divine wisdom, when He said, in urging His request for John's baptism, *Thus it behoveth us to fulfil all righteousness.*

Divine requirement should stop all objections, and all questionings. God's law is the only rule of right and wrong; and whether it embraces duties of obvious moral obligation, or those for which no reason is known beyond positive divine appointment, the claim to man's obedience is the same. Each is equally essential to the fulfilment of all righteousness, and cannot be wilfully neglected on principles consistent with sound views of moral duty.

But besides being positively required of us by Almighty God, and besides also their being very interesting and profitable in their adaptation, as sacred forms and exercises, to man's reasonable nature, and thence the source of no small moral benefit to him; the sacraments, ordinances, and services of the Church are also commended to our conscientious and faithful observance, by their being established means and pledges of divine grace and mercy, and thus the vehicles of supernatural, as well as ordinary moral, blessings. Wilfully, therefore, to neglect them, is lightly to esteem, if not positively to reject, the offers of that grace and mercy. Taking, as in all reason we should, the system of the Gospel contained in the Bible, as the light and guide of our judgment, there can hardly be error in the conclusion that the little hold which the true principles and spirit of Christianity have upon the mass of professing Christians, is very much owing to their presumptuous propensity to make light of the ordinances of God's house, and invent a piety either in independence of them, or requiring their observance for mere decent form's sake, or connecting with them no other ideas of benefit than such as stop at the ordinary moral influence of religious symbols, exercises, associations, and recollections; instead of walking in those ordinances with full faith in their efficacy as means of special grace and benediction to the humble, believing, and devoted heart.

A beautiful and most interesting part of the ever consistent and incomparable whole of our Saviour's life, is exhibited in the record that even after that display of extraordinary maturity of intellect which, in His youth, astonished an assembly of learned doctors, "He went down with His parents, and *was subject unto them.*"

Young Christians especially should have their attention directed to this. Though God Himself, yet uniting our nature with His divinity, Christ became One of that little flock, to whom He would extend the rich blessings of His protection and grace, and the inestimable benefit of His example. Himself the Everlasting Son, with God for His Father from all eternity, He had also, by the mysterious operation of the Holy Ghost, a mother according to the flesh; and although without a human father, yet owning as such the good Joseph, His mother's husband, He was subject unto these parents; and thereby set an example of that filial affection and duty, in which consist the highest honor, the greatest security, and the brighest hopes, of the young and inexperienced. Let my youthful readers herein learn of their Saviour, and in cheerful, affectionate, and confiding subjection to their parents, who are their best and most anxious friends, lay the foundation of permanent respectability, usefulness, and happiness in this life, and everlasting welfare in that which is to come. Of all the misery, wretchedness, and wickedness in the world, one of the most fruitful sources is disobedience to parents.

And let parents remember that if this their children's subjection is to prove a blessing to them, it is indispensable that they set them a good example in all things. To do this effectually, they must themselves follow the example of Christ in the piety and virtue which characterized the steps of His most holy life. Then they can, with consistency, and with reasonable hope of success, as they often should, point out that bright example for the imitation of their offspring.

Our Saviour's forty days retirement and fasting, and His temptation in the wilderness, furnish, in various points of view, important parts of the example He has left us that we should follow His steps.

His retirement from the world, in this and other instances, for undisturbed engagement in religious exercises, should often be imitated by His followers. Connected with proper attention to the Gospel duties of fasting, self-denial, and abstinence; and all in the humble and faithful prosecution of that walk of piety which the Church provides in her holy days and seasons; such periods of seclusion from the world's cares and enjoyments, hallowed by the principles and affections of true Gospel faith, will, by the blessing of the Holy Ghost, be means of strengthening and refreshing the Christian for the discharge of duty, the patient and cheerful endurance of affliction, and the encountering of temptation.

In this last particular, the portion of our Saviour's example now considered, is of especial value.

During these forty days of His abode in the wilderness, Satan plied various arts of temptation to lure Him from the path of purity and fidelity. Assuming, as he often does, the form of an angel of light, he dared to call to his aid the language of Holy Writ. And nothing daunted by the authoritative rebuke which he then received, he often has recourse to the same artifice. *For it is written* is the blasphemous claim by which he would lure men into the grossest and most destructive errors. Let them be prepared to resist and conquer this, as their Saviour did, by honest and true references to the word of God. They will be thus prepared if they humbly and diligently study that word and meditate therein, with constant faithful prayer for the guidance and aid of the Holy Ghost, and devout use of the means which God has provided in His Church to lead men to a right understanding of what they read and hear.

In Christ's temptation in the wilderness, there was also an effort on the part of His adversary to bring Him to an ostentatious display of His powers—"If Thou be the Son of God, command this stone that it be made bread. If Thou be the Son of God, cast Thyself down from hence." The temptation was in vain. So let all similar temptations be when addressed to His followers. A spirit of ostentation may often be covered by apparent motives of piety or charity. Let it be narrowly watched, and seasonably checked and mortified. Indulgence will but encourage the tempter, who knows full well that if the *motive* be secured by him, the *action* will be of but little worth.

In His temptation our Lord manifested another instance of superiority to the riches and glories of the world. They were spread before Him, and offered Him on condition of His subservience to Satan. With a resolute rebuke He drove the tempter from Him, baffled in all his efforts. His disciples too should know no compromise. Every jot and tittle of worldly good should be sacrificed before a moment's favorable regard is given to the enticements of the evil one. He cares not what may be our enjoyments here, if he can but secure us to himself hereafter. He would even tempt us to gain the whole world, if he can insure our so doing it as thereby to lose our own souls.

The Christian should carefully scrutinize every means that he adopts to obtain, secure, or enjoy, worldly good, lest he yield to the temptation of Satan by overstepping the bounds of the purity, simplicity, integrity, and moderation of the Gospel.

It requires but a slight knowledge of ourselves and of the world around us, to satisfy the reflecting mind that the Christian course is to be pursued in the midst of manifold hindrances, and strong temptations to depart from it. Powerful means, by the divine blessing, of the Christian's security, are religious retirement, meditation, fasting, and prayer, so largely enforced by our Saviour's example. In following that example, it is not denied us to fix our minds, with a religious hope of a personal interest in it, as an incident in which His faithful servant's course may be conformed to His, on the recorded fact that when He had successfully resisted the devil, "angels came and ministered unto Him." For we are told that those blessed and holy beings are ministering spirits for the benefit of those who shall be heirs of salvation; and surely may we trust that when, by humble and grateful use in faith of the ability which God giveth to all who duly seek it, we have driven the tempter from us, angels will be ministers to us of consolation, peace, and joy.

When we contemplate the *ministry* of Christ, on which He entered immediately after His forty days sojourn in the wilderness, what a wide field opens before us! The tongue of angels could not do justice to His matchless course. "Even the world itself could not contain the books that should be written," in a full and fair exhibition of its transcendent worth. A blessed and ample occupation is it for a Christian's *life* to study, admire, and imitate his Lord's example. Nothing bordering on a full delineation of that example can, of course, be now attempted. The time would fail to tell of the benevolence and loving kindness which He ever manifested towards both the souls and bodies of men; of the regard He uniformly paid to the sacred duties of religion, and the ordinances of the Church; of the fidelity with which He discharged His civil and social obligations; and of His beautiful and touching illustrations of the influence of the warmer and more devoted affections of special friendship and of consanguinity. The time would fail to consider the equanimity, humility, and purity which He ever maintained; in His public and free intercourse with the world, in the circle of chosen friends, and in His retirements; when He favored innocent indulgence at the marriage feast or the publican's hospitable board, and when He engaged in holy fasting and mortification; when the enraptured populace would constrain Him to be king, and when *Is not this the carpenter's son? Is not this the carpenter?* were exclamations extorted by the offence given to low, malignant, and narrow-minded jealousy; when His acts of sympathy and kindness excited the opprobrious laughter of the mob; and when *Crucify Him crucify Him,* was the malicious and cruel demand of the surrounding multitude. The time would fail to enlarge upon His illustrious example in His sufferings, when, being reviled, He reviled not again; being insulted and assaulted, He threatened not; and being oppressed and afflicted, He opened not His mouth; when, suffering the extreme of persecution, He refused the sanguinary defence that was proffered to Him; and when, brought by the malice of His enemies to the most cruel and ignominious death, He became their Intercessor with His Heavenly Father, and prayed that even the crime of His own murder might not be laid to their charge.

It were perhaps hopeless to ask the man of vindictive feelings to learn of Christ in this part of His ever consistent and perfect example. So blinding and hardening are the love and thirst of vengeance, that they allow their victim neither to see nor feel wherein consist the true dignity, elevation, and virtue of his nature, and therefore where true honor lies. There is awful danger that unless keen suffering and bitter affliction call home the heart from wandering in the mazes of guilty delusion, or an intelligent and timely death-bed brings its detecting agency upon the heart, nothing will convince such persons, until that recompense which is forever too late to be a remedy. But yet the Christian heart will hope and pray that it may be otherwise.

Let those who are called to walk in the path of suffering which their Lord has consecrated by His steps, behold the example of patience and resignation which He set. And especially let them note the issue of His fidelity and sufferings, in the blessed evidence that His end was peace, afforded by His dying words, *Father, into Thy hands I commend My Spirit.* O! thus to be able to close this earthly pilgrimage, is surely a sufficient compensation for all the trials and sorrows that can attend it. And thus we may close it, with all the comfort, joy, and hope, of committing our souls to God, as unto a faithful Creator, and merciful Father, to enjoy eternally His reconciliation and favor through His Son, if we be faithful followers of the blessed steps of His most holy life, who has, in all things, left us an example.

The humility which our Saviour ever cherished and manifested, His uniform regard for the divine law, His devout attention to religious duty, and the constant sense of dependence on His Heavenly Father, which, in His human nature, He reverently cherished, evinced controlling principles of heart and life, the faithful adoption of which by His followers will lead to duties, indispensable in *them,* although, of course, not to be expected in *Him*—repentance, and conversion from sin; faith in the merits of the great atoning sacrifice; reliance on the operations of divine grace, as alone sufficient to enable us to perform the conditions on which the blessings of the atonement will be extended; and humble seeking of that grace, and constant devoted efforts to profit by it, on the principles and in the spirit of the true and living faith of the Gospel.

Thus, in all things, following the example of our Saviour Christ, He will be our Guide even unto death. Nor will He then forsake us. His steps have passed through the valley of its shadow; and He will conduct us through it. As our Guide and Pattern, He rose from the dead, and ascended into heaven. Thither He will bring His faithful people. Attaining, through His mighty power, to a joyful resurrection, they will follow Him even to the glorious and eternal presence of His Father and their Father, His God and their God. B. T. O.

For the Churchman.

Mr. Editor,—On Sunday last (Whitsunday) I attended divine service in one of your city congregations, and enjoyed the Festival much. The Church services for the day,—so well adapted, so interesting and edifying,—the sermons, and the blessed sacrament of the Lord's Supper,—all tended to make me grateful for the spiritual privileges I enjoyed. Right glad, too, was I to hear the worthy rector announce that the communion would again be administered on the following (Trinity) Sunday, and that on Monday and Tuesday in Whitsun-week, the appointed morning service would be performed. The lately increased frequency of communion, and the growing attention to Festival celebrations, are tokens for good, for which we should devoutly thank God and take courage.

At one thing, however, I was somewhat surprised and disappointed, the more so, too, as I was where I expected to see all things done decently and in order. The rubric requires that after the Gospel, "The minister shall declare unto the people what holy days or fasting days are in the week following to be observed." Now in the week following were to occur "the Ember-days, on which the Church requires abstinence, and extraordinary acts and exercises of devotion," and for the public service of which she provides proper prayers. No notice whatever was given of these days. Now, even if the clergy do not see fit to indulge "two or three" who may be religiously and devoutly disposed to gather together in the name of Christ, and for the services of His Holy Church, on such days, is it not their duty to notify their occurrence to the people, for their private observance?

I observed also that neither of the Ember prayers was used on Sunday, although they are appointed for *the whole* of the week in which the Ember days occur.

If you will not think me too prone to fault-finding, (I assure you I do not feel so; but I do feel a very strong desire that the real character and claims of the Church should have justice done them, as the best means of saving her members from perversions to either Papal or Protestant schisms,) I will venture to ask, further, why the churches in your city, where a little flock of pious worshippers may at almost any time be brought together, do not have more frequently the Evening as well as the Morning Service of the Holy Days? On week days especially, it is well, for the accommodation of divers classes, to have divers hours of worship. I remember to have once enjoyed very much the Evening Prayer on a Holy Day, in your little church in Thompson street. VIATOR.

WANDERING THOUGHTS.

Nothing is more familiar to the practical metaphysician than the union of the body and the mind, and their reciprocal influence. Hence he lays down maxims for the government or guidance of either *through* the other. It is consistent with his plan to help the mind in devotion by the eye and the ear: for the one he has solemn architecture, &c.; for the other, music. And all this is not only deemed admissible but necessary; since the great Maker of our frames has constituted us so that we should thus be wrought upon.

Now it has occurred to me, that our prayers should also have reference to this peculiarity of our natures and to its laws. And I think reference is had to it in precomposed and arranged forms: for which reason, not to mention others, there is good philosophy in a liturgy. It has also occurred to me that a liturgy might, by our constant reference to it, be made eminently useful in preventing that wandering of the mind so often complained of in prayer, by employing the senses as well as the thoughts on it. Let the Prayer Book, then, of the listener be kept constantly open, and let him follow the prayers with his eye, and a steady eye. His intellect, and his most important and operative sense, will then work *together.* If he shuts the book and closes his eye, the mind can fix itself on the subject of the prayers only by a decided and not small effort of attention. If an association strikes it, having an aptness to draw it away from the prayers, it is quite common to follow it, and the worshipper led insensibly away, and often far and strangely away, from the exercise in which he is apparently engaged. But if the eye is open and fastened upon the prayers, the sense of sight then helps to call back the truant thoughts. The experiment has been tried repeatedly, and the result is, that the *visible words* of the prayer do help the mind wonderfully, in checking and directing its associations, and in relieving it from that effort, and sometimes hard effort, of attention which is requisite when the eye is closed and external things barred out.

Again, there is another collateral advantage in this practice. Every body knows that when we shut up the senses, and turn the mind inward on its own reflections, that we lose very much correct measurement of time, and think the continuance of our meditations much longer than it really is. Thus a dream of a few minutes seems to have occupied us for hours. So prayers, listened to with closed eyes, are longer to our fancies than they are in fact. Let one try the experiment alluded to, with this view, and he will find the litany, e. g. which usually is deemed so long, much shorter. In this way, he will escape that tediousness of spirit, which, whether it have an imaginary or a real cause, is one of the most effectual hindrances to sincere and inspiring devotion.—*Church Advocate.*

The *portraits* of a man of wealth, a man of pleasure, and a man of power, do not excite our envy. Why then should the *originals,* which are made of as corruptible materials, which pass away like shadows, and last not so long as their pictures?—*Bp. Horne.*

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April 18—tf.

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